



The Author to the Christian Reader.

Wise, all-readie, this
small mite of Com-
forts hath been prin-
ted for the benefit of
troubled consciences: and albe-
it most slenderly performed, in
comparison of diuers rich and
complete Treatises, which haue
been published cōcerning that
argument, especially by two ve-
rie worthie lights of this age,
godly learned men of our own
Countrie, Maister *Greenam* and

To the Christian

Maister Perkins: yet, being informed by good intelligence, that my little glean of Consolations is in some request with diuerse poore soules, who haue already receiued some measure of pacification therby: And because I haue beene sundrie times importuned by the Stationer to review the same, I haue once againe examined what I haue formerly written; & heere and there corrected, interlaced and added such things as I haue deemed to be further needfull in that behalfe. I confesse I haue had time and leasure inough for these two yeares and halfe (for so long I haue been deprived of my maintenance & ministerie

Reader.

nisterie, after thirtie years preaching) to haue compiled some large and profitable volume, if grace and abilitie had concurred, But, what can a poore aged and crazed man (without house or home) performe worthie the reading, or looking on? The truth is, as I neuer iudged my selfe to bee furnished with any competent sufficiencie for the great worke of the holy ministerie: so nowe by reason of yeares, many troubles and infirmities which haue deeply seized both vpon my bodie and minde, I am altogether vnfit for imployment that way, except it were verie plainely to catechize the grounds of Chri-

To the Christian &c.

stian Religion, to such as are
ignorant therof. So that I could
with some Alms house, or other
place might entertaine mee in
my declining age, to yeeld mee
some small maintenance,
that I may not be an eie
fore, offence or bur-
den to any.

TO



TO THE MOVR-
NERS IN ZION, A WEL-
willer to their peace, and
*fellow-feeler of their
burdens.*



*L*though this irō
flinty age standeth
more in need of an
hammer to breake,
then of oyle to sup-
ple broken heartes
(so colde and carelesse wee are in the
best things): yet because ther is alwaies
in Gods house-hold as wel some woun-
ded Trauailer to bee bound vp and cu-
red, as some carnall Saul to be hum-
bled: therefore the Lord, who is rich in
mercie and full of wisdom, hath pow-
red

To the Christian &c.

stian Religion, to such as are
ignorant thereof. So that I could
with some Alms house, or other
place might entertaine mee in
my declining age, to yeeld mee
some small maintenance,
that I may not be an eie
fore, offence or bur-
den to any.

TO



TO THE MOVR-
NERS IN ZION, A WEL-
willer to their peace, and
fellow-feeler of their
burdens.



*L*though this irō
flinty age standeth
more in need of an
hammer to breake,
then of oyle to sup-
ple broken heartes

(so colde and carelesse wee are in the
best things): yet because ther is alwaies
in Gods house-hold as wel some woun-
ded Trauailer to bee bound vp and cu-
red, as some carnall Saul to be hum-
bled: therefore the Lord, who is rich in
mercie and full of wisdom, hath pow-
red

To the Mourners

red forth his spirit on his seruants, to teach vs to repent & assure vs of mercy. Iohn the Baptist callsth for repentance, and amendment of life: and Christ our Sauiour promiseth remission of sinnes, and acceptance of our least indeauours, as a most pleasing sacrifice. The Lord hath sent forth some Boanerges, the sonnes of thunder, to shake the proude and exalted heart of man, and to make it to tremble; & to other some, his beloued Barnabas, the sonne of most effectuell consolation, to pacifie the trembling and humbled spirit, whom he only respecteth. Esaies trumpet telleth Israel of his sinne; and the sweet voice of the seruants of God, the stil noise of the true Aarons bells, assureth him of pardon. This Treatise therefore cannot come vnseasonable or unwelcome into the Lords family, where some pant for breath & swown away, through the inward pricking of godly sorrow, and agonies of temptations;

in Z I O N.

ons ; while others rest in more peace :
as LYDIA, whose heart being opened
shee attended to the word. Blessed bee
the Lord our God , who hath giuen vs
the appetite of spirituall hunger , that
is of holy desires ; and hath made our
soules to thirst for grace , as the parched
land in drought desireth the raine
of refreshment. And blessed bee his
name for euer, which measureth out to
the land of his inheritance, the dewe
of righteousness, euen his poore
congregation. This handfull of spiri-
tuall comforts is gathered out of Gods
garden for the Mourners in Z I O N,
who are laide on the racke of Gods
heauie displeasure through their
sinne and his iustice, plunged after
a sort in the gulfe of despaire, tor-
tured with the fearefulnesse of a
trembling conscience, wounded in
spirit (which is the deepest wounde
and most sensible) rent in sunder with
daily feares and conflicts, and impri-
soned

To the Mourners, &c:

dry, the Lord of the haruest, the planter of the vines, to visite the blessed plants and fragrant herbes of his Eden with the dewe of grace and sunne of righteousness; That the dead stocke may be raised, and the rootlesse branches may liue, and become fruitfull. Blesse the plants of thy right hand, O dresser of the vines: pull vp by the rootes whatsoeuer is not thine: and grant peace in Z I O N, and abundant prosperitie to all thine Israell which dwell in the Land of thy Canaan, Amen.

Thine in the best bonde, euen in the loue of Christ,

T. D.



¶ A short view of those things
which be handled in the Treatise fol-
lowing, wherein these two things
be contained :

First, an Exhortation, to comfort such as
are troubled in mind, from the manner of
their affliction.

Secondly, ther be seauen seuerall Obiecti-
ons of such as are afflicted in conscience, with
their seuerall answers.

The Summe of euery Obiection.

THe first obiection is, concerning the as-
surance of Gods fauour, whereof the af-
flicted conscience very much doubteth.

The second confesseth Christ Iesus to be a
perfect Saviour : but the troubled mind can-
not thus beleene, that he is my Saviour.

The third cōplaineth of weaknes of faith.

The fourth, of dulnesse in prayer.

The fift, that the soule distressed can not
leauē sinne.

The sixt lamenteth hardnes of heart, and
little profiting by the word of God preached.

The seuenth & last, cries out against euill
thoughts which arise in the mind.



In the addition of com-
fortable textes of Scripture,
these be the princi-
pall heades.

I

THe profit which accrueth to the
godly, by the exercise of afflictions.

2 That afflictions to the godly are of
absolute necessity.

3 God most graciously protecteth &
deliuereth his dearlings out of al afflictions.

4 The Lord will readily receiue, and
comfortably answer the petitions tendered by the afflicted.

5 God will happily perfect the work
of grace begun in his children, by afflictions.

6 Hee wil freely pardon al sin which
is frankly confessed.

7 The Lord hath sanctified the Ministry
of the Word, to cure all the Maladies
of a troubled minde.

the addition of com-
parable text of scripture
to the text of the
gospel.

The profit which accrues to the
body by the external and
of the addition to the body of
absolute truth.
God will graciously receive
demonstrations of his love
and
The Lord will receive and
constantly answer the petitions
of the afflicted.
God will supply the want
of grace in the children, by all-
wise
The wisdom of God in which
it is wisely con-
The Lord has made
of the Word, to our all-
of a troubled mind.



A COMFORTABLE

TREATISE FOR THE

reliefe of such as are affli-
cted in conscience.

It is not long since I promised you some small remembrance of my hearty desire to afforde you some comfort, concerning the inwarde affliction of your minde, if the Lord should any way enable mee thereunto. I haue now therefore (according to the measure of grace receiued) performed that my promise, as you shall understand by reading these leaues following. Whereby if you shall reape so much comfort, as from the depth of my heart I entreat the Lord you may, I shall account my selfe for ever most neerely bound by all manner of dutie, and thankfulness vnto his blessed maiesty. Howsoeuer it fall out,

you shall receiue and keepe this poore treasure by you, as an vndoubted record of my good meaning towards you and some others, of whose particular estate I haue some certaine knowledge, and for whome I pray most heartily, as I do for you.

Inward afflictions are neither common nor easie.

I confesse, your affliction is neither common nor easie to be borne. And that because it is not outward, but inward; not of the body, but of the minde. For as Salomon saith, A sorrowfull minde drieth the bones. Proverbs 17.22. Againe, A man will sustaine his infirmitie, but a wounded spirit who can beare it? Prover. 18. 14. His meaning is, that no outward griefe or discommoditie whatsoeuer, but may be indured and borne with great patience and constancie: but if the conscience be wounded, & stricken with the thorough feeling of Gods wrath for sin, or any other great cause, there is neither man nor woman which is able to endure, and beare it out long, without great and gracious assistance from God.

For this cause, David the Prophet who with great courage and wisdom endured the violent oppositions of all his persecuted enemies, being very many, mightie
and

and malicious, as appeareth in the second, third, fourth, & fifth Psalm: yet when this valiant champion and challenger was set vpon by God, when his wrath had clasped fast hold of his guiltie sinnefull conscience, in the agonie of his spirit being tortured with hellish torment, he cries out most passionately; Lord rebuke me not in thine anger, neither chastice mee, in thy wrath: haue mercy vpon mee for I am weake: and heale mee, for my bones are vexed: my soule also is sore troubled; but Lord how long wilt thou delay?

The minde of man is the fountaine of consolation, which ministreth comfort vnto him in al other troubles: If that become comfortlesse, what shall comfort it? If it bee voide of helpe, who shall helpe it? If the eye which is the light of the bodie bee darkenesse, how great is that darkenesse? If the salt which saoureth all thinges bee vnsauorie, for what is it good? If the minde which sustaineth all troubles, bee troubled, how intolerable is that trouble?

Iob a holy man of God comended vnto

vs by the holy Ghost for a myrrour of patience, when the Sabeans violently tooke away his Cattell, when the fire from heauen burnt vp his sheepe and seruants, when the Caldeans draue away his Camels, when a violent tempest blew downe the house & killed al his childezen as it were with one stroke; yet with great patience he bare all these heauy crosses and losses, as is declared by his own speeches which hee vttered for a worthy memorandum to all posterity, saying; Naked came I out of my &c. But when at the strange conference of his vncomfortable friendes his minde beganne to bee agast (which was not so in all his outward former trialles,) when his conscience began to bee troubled, when hee sawe the Lord fasten in his sharpe arrowes and to set him vp as a But, to shoote at, when hee thought the Lord made him possesse the sinnes of his youth; this glorious patterne could not beare his grieve, but was so heauie, that hee may commende the Image of a wounded spirite to all that come after him to the ende of the world.

What

for an afflicted conscience.

5

What a greivous thing it is to sustaine a wounded conscience, may appears by comparing it with other evils which fall into the nature of man.

There is no sickenes or disease but physicke provides a remedy for it: there is no soze but chirurgerie will afforde it a salve: friendship helpeth pouertie: there is no imprisonment, but there is hope of libertie: suite and fauour recover a man from banishment: au-
thozitie and time weare away reproche: but what physicke cureth: what chirurgerie salueth: what riches ransommeth: what countenance beareth out: what authozitie asswageth: or what fauour releueth a troubled conscience: Experience shewes plainly that a troubled minde impairerth health, dryeth vp the bloud, washeth the marow, pineth away the flesh, consumeth the bones; it makes all pleasures painefull, and shortherneth this life: no wisdom can counsell it, no counsel can aduise it, no aduise can assuage it, no asswagemēt can cure it, no eloquence can perswade it, no power can overcome it, no scepter will assray it, noz inchanter can charme it.

That this is so, you can speake from your owne experience: yet for your comfort, remember that you are not alone; the due consideration wherof may not a little cheere vp your heart. For you reade of some in the scriptures, some you heare of, and some you know your selfe, who grone vnder the same burden, whose consciences are set very hard vpon the racke, & whose poore soules are in little ease, as well as yours.

A principall comfort for the troubled mindewhich would be often and thoroughly thought on.

1. Pet. 5, 9

The best affected are your partners.

This is one principall point, which I would haue you thinke vpon continually; but then especially, when Sathan would beare you down, that you are alone in this kinde of affliction, and that no body is so troubled as you are. For this purpose you may remember that sweet sentence of the holy Apostle, wherein he doeth you to vnderstand, that the same afflictions which you endure, are also accomplished and suffered of your other brethren which are abroad in the world: as if hee should say, Let not such a thought as this is ouer-
sway you, that you should think you haue no fellows. For there bee a number of Gods deer childzen, who are as much and as often troubled with the same, the like, or

for an afflicted Conscience: 7

as great griefe of the mind as you. For as there is no man so wise, so strong, or so rich, but there be many as wise, as strong, & as wealthy: so there is none so greatly grieved in body or mind, but there be many who are as deepe in the same griefe as they be.

Againe, if your irreligious enemy shall by this kind of temptation assay to wound your weak conscience, that you belong not to God, because the correction is so sharpe, & the rod wherewith you are beaten so smarting, you may boldly step to him, turning his weapon out of his hand, & therewith thrust him thorough: for the manner of your chastisement doth prove very strongly to the comfort of your conscience, that you are highly in Gods favour: & why? because you are not only partaker of that correction wherof all the sonnes & daughters of God are partakers (for so many as are without correction are bastards & not children) but of that kind of chastisement, which only is proper to those, who above many others haue bin in greatest favour with God. For example, David was a man (as you haue learned from the scriptures) according to Gods own hart, that is, such a one as the Lord set great store by: he notwithstanding

Another
chiefe com-
fort against
Sathans
temptation.

Hebr. 12, 8.

David was
greatly lo-
ued of God,
and grie-
uously af-
flicted.

ding was thoroughly scourged with this
 three stringed whip, as you may read at
 large not in one but in many Psalmes; by
 Psal. 25, 7, 11, 18, 32, 1, 2, 3, 4, 5, 40, 12, 41, 4, 77, 2, 3, 4, 7, 8, 9, 85, 4, 5, 6, 7, 88, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 102, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 130, 1, 2, 3, 143, 1, 2, 6, 7, 8.

name the first Psalm throughout, a great
 part of the two and twentieth, the eight &
 thirtieth the whole Psalm, the one and
 fiftieth, and many more. Which that you
 may more readily finde I haue gather-
 ed together, and placed them in the
 Margin, for you to turne to and reade
 when you thinke good: where you shall
 vnderstand that his estate was all one with
 yours.

A^ct. 9. 15.
 Gal. 1. 15.
 Paul a cho-
 sen vessell
 sharply
 handled.

2. Cor. 12,
 7, 8, 9.

Againe you may remember, that Paul
 the Apostle was a chosen vessell, whom
 God had separated from his mothers
 wombe: and therewithall you cannot
 bee ignozant, how sharply he was hand-
 led, when the messenger of Sathan was
 sent to boxe and buffet him verie sore,
 and that for a long season: so that although
 he prayed often and earnestly, yet could he
 not be deliuered. This only he receiued as
 an answer from the Lord, that his grace
 should be sufficient to vnderprop and
 stay him in his greatest temptation: for
 my power (saith he) is made perfect tho-
 row weakenesse. In this resolution he re-
 sted

sted himselfe as well contented, vntil such time as the Lord should grant him full release. These are choise examples of choise persons, and not many such to be found in the whole body of the Scripture: that you may consider how great a priuilege of fauour God hath boughsased vpon you, to make you equal with his dearest children, and that in such afflictions, as for their suffering of them, they are aboue many thousands most renoumed. But why stand I vpon these examples: whē as Iesus Christ himselfe (being the sonne and heire, in whom onely the Father is most highly well pleased) was not onely in measure and mercie thus chastised as you are, but as we say cōmonly, beaten without mercy: yea hee was turned and beaten, so as through the excēding great anguish of his soule, he sweat such a sweate in the garden as neuer man sweat the like, that is, drops like drops of blood, trickling downe to the ground. Yea further, being brought and hanged vpon the crosse (beside all the villanie offered and done to him by the malicious cruel Iewes) his owne father handled him so extreamply, not like a father, but as a most iust iudge, that he could not any longer

Passē not by this exāple without some good meditation.

Trouble of mind a great priuledge of Gods fauour.

Mat. 3. 17.
The Son of God most troubled.

Luk. 22. 44

Your affliction is but a flea-biting to y^e which your Saviour hath suffered for your sake, y^e you might haue ease.

longer bite in his griefe, but in great bitterness breaks out into these words sauing
 Mat. 27.46. ring of deep despaire, My God, my God, why hast thou forsaken mee? These words, I say, saue strongly of despaire, because he cries out that God had forsaken him: yet was he farre from despaire, because in the greatest conflict with Hell and Sathan, his whole trust was in God: and therefore with most assured confidence, not once, but again he doubleth his speech saying, My God My God. Thus you haue not onely many of the faithfull, but the sonne of God, (clad in your nature) more then a partner with you in your sufferings: which I haue alleaged to this end, that you may knowe that as all things work for the best to those that love God, even to them that are called of purpose: so this affliction of yours; which because it is so sharpe, shall therefore worke your good a great deale the rather. For, experience teacheth, that that purgation which for the time doth worke most strongly, and putteth the patient to the greatest paine, doth in the end bring the most ease to him who hath receined it.

Rom. 8.28.
 The sharpest
 afflictions
 worke the
 sweetest
 comfort.

But it may be you will take exception
 against

for an afflicted Conscience. 11

against this last example of Christ Jesus, and say that hee was not so tormented for his owne, but for your sinne, because hee was without sinne. Therein you speake most truly; for the Apostle saith, Hee was delivered to death for our sinnes: as if he should say, Whatsoever grieve or torment he endured living, or dying, he endured it for our sakes, that the whole fruit & comfort thereof might redound to vs. And to this agreeth that which is written in the first Epistle of Peter: Who his own selfe bare our sins in his body on the tree, that we being delivered from sinne, should live in righteousness, by whose stripes wee are healed. From hence therefore may you reape no small comfort, for the peace of your conscience in the greatest heate of temptations. For in as much as hee suffered not for his owne, but for your sinne, you may be therefore wel assured that you shall neuer taste of those hellish torments, which your sinnes haue deserved; and that because your Suretie, your Mediator, your Saviour I E S U S C H R I S T hath, in your nature, but in his owne person (even to the uttermost of Gods iustice) suffered them for you, that you might neuer

One exception.

Heb 4 15.
1. Ioh 2. 1. 2.

Rom. 4 25.

1. Pet. 2. 24.

Christ hath suffered the torments of hell, that we might not suffer them, yea, that you may neuer suffer them.

Rom. 8.1.

neuer suffer them, but be fully and for ever discharged, both in this world, and in the world to come. For, as the Apostle witnesseth; There is no condemnation to them that are in Christ Iesus.

Another exception.

To bee in Christ Iesus is true happiness to him or her which is assured thereof.

Heere againe I knowe well you will thus reply; that you must grant, there is no cōdemnation to them that are in Christ Iesus, for that must needs be true: No man can with any colour of reason gainesay it, because the vndoubted truth thereof is so plainly auouched from many most euident places of holy Scripture. But all the doubt lies in this, whether you your selfe be in Christ Iesus or not. For of that cannot you be perswaded. If you could be assured thereof, then you would not doubt, but you were without all danger of condemnation. But this is one point, which doth work no smal trouble in your conscience. Go to then, let this be one chief point to deal with you in.

And first to begin withall; Consider what hath bene the testimony of the spirit of God vnto your spirit in former times: and then I doubt not, but either from the sense of the same spirit crying in your hart Abba Father, or from the remembrance of

of the dayes of olde, wherein you haue had a comfortable assurance of Gods fauour, you shall bee able to repell the force of this temptation, and be comfortably perswaded of your saluation in Christ: because the holy Ghost the spirit of truth cannot lie, that whom God once loueth he loues continually to the end. But to follow this more largely, let me ask you this one question. And I do not only pray, but on Gods behalfe for his glory, and the good of your soul, I charge you to answer me plainly and truly. Had you euer any assurance of saluation in all your life? were you euer perswaded by y^e preaching of the Word to bee saued by the death of Christ Iesus? did you euer feelee the power of true Repentance in your soule by these marks, that you were more grieved and sozie at the heart for your sinnes, then for any thing in the whole world: did you, and doe you beare a deadly hatred against them, as against the diuell himselfe? did you, and do you purpose to the vttermost of your power, to forbear and forswear the practise of them all, more particularly and specially your most precious and dearest sinnes which haue beene most loathsome

A great charge.

Once assured and euer assured of saluation.

An vnfaigned sorrow for sinne, a deadly hatred, a sound purpose of amendmēt, are vndoubted marks of Gods child.

2. Cor. 7. 9. 10. 11.

and

Luke. 7. 15.

See you answer to every article truly as you will answer at your perill.

Psal. 1. 3.

Phil. 3. 8.

a best pleasing to your accursed nature, doe you in the vprightness and trueth of your heart resolute by Gods good grace to walke in holinesse and righteousness all the dayes of your life: did that word which you haue heard so long, so soundly, and powerfully preached to your conscience, which you read so diligently, wherein you meditate and take so great delight, as that you count all worldly things but losse and dung in comparison thereof: did that word, I say, neuer speake peaceably to your conscience by the holy ministrie: did it neuer giue you assurance and ioy in the holy Ghost: did it neuer worke such sweet comfort, as no worldly ioy could be like vnto it: did you neuer heare such a sermon from your own godly and careful Pastor, or from any other, that you haue said at your coming home, you would not for all the worlds good but you had heard it, because it was so sweet & comfortable: did you neuer speak that word, from the true feeling of the heart, which might warrāt your soule, y you are in CHRIST IESVS?

If this Word hath had this gracious and powerfull worke in your soule (as I am

for an afflicted Conscience. 15

am fully perswaded it hath, and your selfe cannot denie it : for if you doe, beside the great wrong you offer your owne soule, you trespasse against that spirit, whereby you haue bene sealed vnto the day of redemption) then know assuredly you are so grafted into the body of Christ Iesus, as nothing shall be able to separate you from that loue which the Lord your God beareth you in his deare Sonne, in whome he hath so loued you once, as he must needs loue you for euer. And that because the Euangelist sayth, whome hee loves hee loves to the end. For the giftes and calling of God are without repentance. Again, God is not as man that hee should lie, neither as the sonne of man that hee should repent. Hath he saide, and shall he not do it? and hath he spoken it, and shall he not accomplish it? No, bee you well assured, and write vpon it, that the strength of Israel will not lie nor repent. For as the Apostle Iames sayth, with him there is no variablenesse nor shadowing by turning.

Let these & such like places be alwaies in your remembrance, and giue your selfe vnto the continuall meditation thereof.

For

Ephes. 4. 30

Gods love
is euerlasting and
vnchangeable.

Iohn. 13. 1.
Ro. 11. 29.

Num. 23. 19

1. Sa. 15. 29

Iam. 1. 17

Therefore
read them
often and
continual-
ly, that you
may alwaies
haue them
at your fin-
gers end;

For they shall stand you in great steade,
if you can call them to minde, when your
temptations shall assaile you with great-
test strength: for as the wise man sayth;
A word spoken or remembred in his place,
is like apples of golde with pictures of
siluer; *Pro. 25. 11.* And forget not, often
to think of such excellent places as that is,
which you finde written in the eight chap-
ter of the Epistle written to the Romans,
after this manner; What shall we then
say to these things? If God be on our side
who can be against vs? who spared not
his owne Sonne, but gave him for vs all
to death, how shall he not with him give
vs all things also? Who shall lay anie
thing to the charge of Gods chosen? It
is God that iustificieth: who shal condemn.
It is Christ which is dead, yea or rather
which is risen againe, who is also at the
right hand of God and maketh request
also for vs. What shall separate vs from
the love of Christ? shall tribulation or
anguish, or persecution, or famine, or na-
kednesse, or perill, or sword, &c. *Ro.*
I am perswaded, that neither death nor
life, Angels nor principalities, nor pow-
ers, nor thinges present, nor thinges to
come,

come, nor height, nor depth, nor any creature shal be able to separate vs from the love of God which is in Iesus Christ our Lord. And full sweet to this purpose are those wordes of the holy Prophet David; The Lord is neer vnto thē that are of a contrite heart, and will save such as be afflicted in spirit. Great are the troubles of the righteous: but the Lord delivereth him out of them all. Again, Weeping may abide at evening, but ioy commeth in the morning. Psal. 34. 18.
19
Psal. 30. 5.

But, you finde no such matter, you saie: for this trouble of minde hath holden you, not onely nights and dayes, but weekes, moneths and yeeres, and yet you can finde no ease nor comfort. Be it so, yet bee not therefore out of heart: for the longer it bee before you haue ease, the more welcome it shall bee when it commeth. And to this purpose are the wordes of the Wise-man where hee sayth, The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is a tree of Life. Pro. 13. 12.

A Merchant venturer in his laterfull calling crosses the seas to Turkie or some farre Country with his wares and Merchandise

chandise, making reckoning within so manie Moneths to returne, if the windes fauour him and the markets answere his expectation: his louing Wife at home about the time appointed with gladsome heart looketh dayly to giue him a cheerfull welcome: but by distresse of weather or some other accident, shee heares not of him: or if shee dooeth, the newes is most vncomfortable vnto her, that hee his goods are cast awate, or else hee is taken prisoner by some mercilesse and cruell Enemie. Thus the good Woman with sorrowe and grieve pines and wanzes, manie a date beeing whollie distracted betwene hope and feare. At last, when shee thinkes least, her dearest Husband returneth safe with great wealth: hee hath tarped long and verie long, but at last hee comes: Is hee not welcome because hee hath tarped long? nay, is hee not so much the moze welcome? Be your selfe Judge, and the Lord giue you the spirit of wisdom to make application for your best good.

Lastly, let the wordes of Eliphaz the Temanite be fast bound vnto your soule, which you shall finde thus reported in the booke

for an afflicted Conscience. 19

booke of Iob, the fift Chapter 17. 18. 19.

Verſes. Beholde, bleſſed is the man
whome God correcteth : therefore re-
fuſe not thou the correction of the Al-
mightie. For hee maketh the wound,
and bindeth it vp : hee ſmiteth, and his
hands make whole. Hee ſhall deliver
thee in ſixe troubles, and in the ſea-
venth the evil ſhall not touch thee. The
ſumme and drift of all that which hath bin
ſet downe (from the beginning to this pre-
ſent place) is to encourage you concer-
ning the maner of your affliction : which
though it be very ſharpe and bitter to the
fleſh, becauſe no chaſticemēt for the pre-
ſent ſeemeth to be ioyous but greevous :
yet there is a time when it ſhall bring the
quiet fruit of righteousneſſe vnto them
that are exerciſed thereby. In regards
hereof, Moſes the man of G O D ſayth,
that the Lord humbled his owne cho-
ſen people and prooved them, that
he might doe them good at their lat-
ter end.

Heb. 12.11
A principal
comfort for
the afflict-
ed ſoule.

Deut. 8.16.

And truly, in my poore iudgement,
you may gather farre more vndoubted
aſſurance of Gods euerlaſting fauour to-
wards your ſoule, by theſe inward afflictions.

Afflictions
better to-
kens of
Gods loue
then riches
and pro-
speritie.
Heb. 1. 2.

Mat. 8. 10.

Heb. 2. 10.

2 Tim. 2.
11. 12.

Act 14. 22.

Rom. 8. 28.

Afflictions
by high waie
to heauen,

ons, then by any outward prosperitie of
any worldly blessing whatsoever, whe-
ther it bee of health, of riches, or such like.
And that, because in these your afflict-
ions you are most like vnto your Head
CHRIST IESVS; who though he were
the right Sonne and heire of the whole
World: yet had hee not a house to hide
his head in, as himselfe confesseth. But
it pleased the Father (seeing hee would
bring manie Children vnto glorie) to
consecrate the Prince of their saluation
through afflictions. Now, as the holy
Apostle reasoneth: This is a true say-
ing, If wee bee deade with him, wee
shall also live with him. If wee suffer
with him, we shall also reigne with him.
To bee short, the Holy Ghost sayth,
That we must by many afflictions enter
into the Kingdome of God. And once
again, Those whom hee knew before,
hee also predestinated to bee made like
to the Image of his Sonne, that he might
bee the first-borne among many bre-
thren. So that you may well perceiue
you are not thus farre forth any whit out
of your waie, but you keepe the roade, e-
uen the good way which leadeth you as
straight

freight as a line vnto the Kingdome of Heauen. And therefore as no Traueller, who keépes his right way and knowes it, wil be sozr, but very glad, because he trusteth to come to that place, where his desire is to abide: so, no more cause haue you to be griened, but rather to reioice, because you know you walk in the freight path, which shal bring you to that place of your abode, where you would so faine be, and where you shal abide most blessed and happie for euer. Thus much haue I thought good to offer vnto your godlie meditations, to incourage you concerning the manner of your afflictions. The Lord grant you a rich portion of his holy spirit, that your troubled minde, which with sozr row and anguish is so low cast down, may reape a gracious blessing.

Now you shall further vnderstand in fewe words, what shall be the substance of all the matter which followeth in the remainder of this poore treatise. I purpose so néere as I can, to gather together those objections, which you and others doe ob-

The substance of the whole Treatise following.

ject against your selues: and so farre as the Lord shall affoord mee his grace, I intend in order to answer them; that you

Afflictions
better to-
kens of
Gods loue
then riches
and pro-
speritie.
Heb. 1. 2.

Mat. 8. 10.

Heb. 2. 10.

2 Tim. 2.
11. 12.

Act 14. 22.

Rom. 8. 28.

Afflictions
y^e high waie
to heauen,

ons, then by any outward prosperity of
any worldly blessing whatsoever, whe-
ther it bee of health, of riches, or such like.
And that, because in these your afflictions
you are most like vnto your Head
CHRIST IESVS; who though he were
the right Sonne and heire of the whole
World: yet had hee not a house to hide
his head in, as himselfe confesseth. But
it pleased the Father (seeing hee would
bring manie Children vnto glorie) to
consecrate the Prince of their saluation
through afflictions. Now, as the holy
Apostle reasoneth: This is a true say-
ing, If wee bee deade with him, wee
shall also live with him. If wee suffer
with him, we shall also reigne with him.
To bee short, the Holy Ghost sayth,
That we must by many afflictions enter
into the Kingdome of God. And once
again, Those whom hee knew before,
hee also predestinated to bee made like
to the Image of his Sonne, that he might
bee the first-borne among many bre-
thren. So that you may well perceiue
you are not thus farre forth any hind out
of your waie, but you keepe the roade, e-
uen the good way which leadeth you as
streight

Streight as a line vnto the Kingdome of Heauen. And therefore as no Traueller, who keépes his right way and knowes it, wil be sozry, but very glad, because he trusteth to come to that place, where his desire is to abide: so, no more cause haue you to be griened, but rather to reioice, because you know you walk in the streight path, which shal bring you to that place of your abode, where you would so faine be, and where you shal abide most blessed and happie for euer. Thus much haue I thought good to offer vnto your godlie meditations, to incourage you concerning the manner of your afflictions. The Lord grant you a rich portion of his holy spirit, that your troubled minde, which with sorrow and anguish is so low cast down, may reape a gracious blessing.

Now you shall further vnderstand in fewe words, what shall be the substance of all the matter which followeth in the remainder of this poore treatise. I purpose so néere as I can, to gather together those objections, which you and others doe object against your selues: and so farre as the Lord shall affoord me his grace, I intend in order to answer them; that you may

The substance of the whole Treatise following.

may possesse some portion of comfortable contentment for the peace of your conscience: which the **G O D** of all comfort and consolation give you and all his afflicted seruants (whomsoever) abundantly for his sonne **I E S V S C H R I S T S** sake. Amen.

The first
obiection
and answer.

The troubled
minde
doubts of
Gods fa-
uour.

A needefull
point: there-
fore marke
it well.

The first and principall obiection (so far as I can conceiue and learn by conference with you, and so manie as I haue anie acquaintance with) is this, That you doubt much of Gods fauour towards you, that you feare it greatly you are not the childe of God; and if you be, yet can you not be thereof certainly perswaded. This obiection hath alreadie been answered in part: notwithstanding, because it is as the foundation of all the other objections, I will in hope of Gods gracious assistance indure my selfe to answer it more fully, for your better contentment. First therefore I would gladly learne this one thing of you, or of anie other (who is your partner in these temptations) who it is that beareth you so greatly in hand, you are not the child of God. If you answer, your conscience, through the greatnesse of your sinne doth tell you so: then doe I againe demaund of you

you, who it is that sets your conscience a
work to vige this point & to what end? If
it be Gods spirit, you may be right glad,
because then it is for your good: namely, for
your further effectuall humiliation by vn-
feined hearty Repentance, not to bee re-
pented of; and that you may bee enfor-
ced to go out of your selfe, to seeke the forgive-
nesse of your sinnes and euerlasting salua-
tion in **C H R I T** his death and obedience,
to the full assurance of Gods fauour, and
also the euerlasting peace of your consci-
ence.

Hearken to
Gods spirit:
for he seeks
your good.

But speake the truth: Is it not rather
a strong temptation of Sathan your dead-
ly Enemy to trouble the peace of your
Conscience, and (if it be possible) to drue
you to desperation. If it be so, as I feare
it greatly, then say I vnto you, there is
no cause why you shoulde belieue him.
First because hee is a lyar. Secondly be-
cause hee is your enemy, who meanes
you no good at all. That he is a lyar it is
manifest, because he hath beene so from
the beginning. And hee cannot nowe
change his nature, no more then the Leo-
pard can change his spots, or the Black-
Pore his skinne.

Hearken
not to sa-
than, for he
hath vowed
your de-
struction.

Ioh. 8. 44.

If hee say you are out of Gods favour, that hee loners you not, that you are not the Childe of God; beliene him not, yea answer him thus, that you doe the rather beliene the contrarie; that you are in Gods favour, that he loners you, and that you are his childe whom he hath chosen in Christ Jesus. For hee, that was not ashamed to charge a lie vpon God himselfe, will not sticke to face you out with any vntruth. Therefore you are to reiect him as a notorious treacherous deceiuer, not worthy of anie credit in anie matter what soeuer. It is as much against his nature to speake the trueth, as it is possible that God should lie, who is onely and ever true. Therefore, there is no cause why you should beliene such a common liar as the Diuell (who will lie as fast as a Dogge can trot, as wee ble to say in our common speech). But you haue int cause to except against him; not onely in this particular, but generally in whatsoever he shall say or obiect against you.

Gen. 3. 4

Heb. 6. 18

Rom. 3. 4

Againz, you neede not doubt that hee is your enemy, and that to the death; because hee is the common accuse of
 Revel. 12. 10
 1. Pet. 5. 8 the bretheren, and (like a roaring Ly-

on

on) goeth about continually seeking
whome hee may deuoure. In regard
whereof you are not to hearken to him, or
belæue any thing hee shall say vnto you,
no although he speake the truth. And my
reason is, because he will not tell you the
truth, to helpe, but to hinder you; not to
chære, but to choake you; not to saue, but
to spill your bloud. And whereas you will
reply, you cannot denie but hee saith the
truth concerning the greatnesse of your
sinnes, and that iust condemnation which
you haue deserued for them; I answere
thereto after this manner: That you are
not to take the knowledge of your sinnes
from Sathan, because he will not tell you
the truth, and the whole truth as it is in-
deede. For either hee will pare your sins,
and make them lesse thē they be, to make
you altogether carelesse, or else hee will
make them greater then they be, to throw
you headlong into despaire. But you are
to take the perfit knowledge of your sins,
from the true vnderstanding of the Lawe
of God, fast girded to your conscience,
by the holy ministerie, which **G D D**
hath ordained for this purpose, that you
may thereby come to true and vnsained
repent

No credit
to be giuen
to the diuel
though hee
speake the
truth, be-
cause his
meaning is
bad.

Marke the
devils cun-
ning.
The holy
vse of the
Ministerie.
Rom. 7. 7.
Regard and
reuerence
the mini-
sterie if you
loue your
soule.

1. Ioh. 1. 7.

Examples
of notori-
ous sinners
who repen-
ted & were
pardoned.

No easie
matter to
comfort a
troubled
minde.

repentance of all your sinnes, and be
saled through faith in Christ his blood.
For, the blood of Christ doth cleanse you
from all sinne. And if you will yet reason
against your selfe, that your sinnes are so
great, that you can gather no assurance of
Gods sauaour towards you: then let me
offer to your consideration some exam-
ples of such notorious known sinners,
as the world cried shame of, and yet re-
penting had their sinnes forgiven them.
I meane, of set purpose to make choise of
those persons and people, who in the
scriptures are noted to be most infamous:
because you and such as are so exercised
as you are, doe indeed charge your selues
further than you ought. For you make
your selues so bad, as though none were
to be compared vnto you, or as though
God had no mercie in store for you. And
hereupon it comes to passe, that no coun-
sell be it neuer so grane and gracious, no
reasons bee they neuer so many, preg-
nant and weightie, can preuaile, or
perswade you; nay scarce any place of
holy scripture, though most fitly and
faithfully alledged and applied to the pur-
pose, can bee fastned vpon you, which
may

for an afflicted Conscience: 27

may bring any small portion of peace,
vnto your troubled consciences. I
intend therefore to match you so, and
with such, as you shall bee forced to con-
fesse you are outmatched. The ende shal
be this, To bring glad tidings to your hea-
rie and sorrowful soule, that God both is
and will be more fauourable to you, then
you can as yet be perswaded. For if God
haue shewed mercy to those, who by rea-
son of their known sins, were in all mens
iudgement further from mercie: how can
he deny you mercie, who neuer brake into
that outrage of sin, and yet doe most hum-
bly sue vnto him for mercie? That god
master, who forgane his bad seruant at
his owne intreatie, ten thousand talents,
would not haue bene hard vnto him, who
sought but a hundred pence, if he had sued
vnto him, as he did to his cruell and vn-
mercifull fellow seruant, who by no
meanes would bee entreated, to shewe
that fauour in a little debt, which was
shewed him in a very great summe. Re-
member, I pray you, that you haue to
deale with a God, who is farre more mer-
cifull: and therefore you may bee sure to
finde more fauour.

Reasons to
perswade
the afflicted

The Lord
perswade
your heart.

Mat. 18.28

You

Mary Mag-
dalen a no-
torious and
known
sinner.

Luk, 7. 38.

39.

The hypo-
critical Pha-
risc is of-
fended with
Christ.

I
Iesus Christ
likes Maries
doings.

You reade in the Gospell of Saint
Luke the senenth chapter, from the thir-
tie and first verse vnto the ende of the chap-
ter, of Marie Magdalen, and of her
behaviour, being a woman not only ve-
hemently suspected of lewde life, but o-
penly knowne for a common harlot, and
generally so taken, as may appeare by
the wordes of Simon the Pharisee: who,
receiuing Iesus Christ into his house,
thought neuer a deale the better, but
much the worse of him, because he suffer-
ed so bad a woman to come so neere him,
but especially to lay any hand vpon him,
as to wash his feete with her teares, and
to wipe them with the haire of her head:
to kisse his feete, and to anoint them with
ointment. All this notwithstanding, mark
what marueylous great mercie Iesus
Christ shewes to this so wretched and sin-
full a woman, now weeping and wa-
ling, moaning and mourning, grieuing
and groning vnder the intolerable bur-
den of her most loathsome and abhomin-
able finnes.

First, hee takes in very good part,
whatsocuer she had done vnto him: there-
as Simon looked hee should not only
hane

for an afflicted conscience. 29

haue shewed his great disliking of her dealing, but haue shaken her vp, and that roundly for her sinnes, to come so néere him without his lone and leane. Secōdly, he is so farre from misliking her behauiour in that present action, that hee doth highly commend her to Simon; and that after so special a manner, that he giues him to vnderstand, he takes better liking of her kindnesse, then of all the great prouision which he had made for him: because what soeuer she did, she did it with an vpight heart towards him, and in a sincere lone for the good of her owne soule. Thirdly, for the ease of her heart, which now was grievously tormented for her wicked life past (as appeared by the abundance of teares she powred out) hee saith to Simon in her hearing, that many sinnes were forgiven her. Fourthly, that shee might take better hold of his wordes, and apply them to her selfe for the comfort of her owne soule, hee turnes his speech particularly vnto her, and saith in moze speciall manner, Thy sinnes are forgiven thee, Thy faith hath saued thee. Lastly, that shee might depart a ioyful and blessed woman indéede, wanting nothing which might

2
Christ commendes Mari-
es teares
more then
Simons
great din-
ner.

3
Mari-
es sins
forgiue her.

Luk. 7. 47.

4
Christ
speaks par-
ticularly to
Marie for
her com-
fort.
Ver. 48. 50.

⁵
 Maries happy
 farewell.
 Verse 50.

The applica-
 tion of
 the first ex-
 ample.

Apply the
 plaister to
 the sore that
 your soule
 may haue
 ease.

The teares
 you shed
 are not spilt
 for the Lord
 hath put
 them all in-
 to his bot-
 tom.

might make for the peace of her consci-
 ence, hee giues her a most sweet farewel,
 saying, Go in peace.

Now let mee reason a little with you,
 concerning this woman: can you when
 you haue strained out your sinnes to the
 bittermost, make your selfe as bad as this
 womā? No, you cannot, you may not, you
 dare not. For how dare you slander your
 owne selfe, when it is not any way lawfull
 to slander another: and if you bee bound
 to tender the good name of your brother
 as well as your owne, then it must needs
 follow, you are by nature most bound to
 tender your owne. If then you cannot de-
 nie, but you are by great ods outmatched
 in this example, shew me what sound rea-
 son you can bring to proue, why Iesus
 Christ should not entreat you as kindly, &
 shew you as much fauour as he shewed to
 Marie: especially when as your sins (euen
 by your owne confession) are neither so no-
 torious, nor so apparant, and open in out-
 ward transgressions, to be seene and indi-
 cated by the world, as hers were; And yet,
 for all that, your teares as many, your
 hart as much tormented with sorrow, your
 kindnesse as great to Christ in his mem-
 bers,

for an afflicted Conscience. 31

bers, & your desire as vnfained to be whol-
ly his at his commandement. Did he re-
gard her, and will he reiect you: did he not
shew her a hard countenance, and will hee
looke so wrelly vpon you: did shee let not so
much as any one teare fall in vaine: did
her teares moue him to compassion: and
doe you thinke he will not haue pittie vpon
you & put vp all your teares into his bot-
tell: were many sinnes forgiven her, and
can any of your sins be vnpardoned: was
her faith strong to saue her, and shall your
faith want strength to saue you: did Christ
for a farewel, bid her goe in peace, and will
he send you away emptie without peace:
No verily. If you thinke so, you thinke
much amisse: and therefore such a thought
must not depart without som due chastise-
ment. Suppose there is a man of so great
wealth, that he knowes no ende of his
goods. And suppose that this man hath
many debtors, which owe him very great
summes of money. As for example, some
owe him thousands, some hundreds, and
some many scores of pounds. Amongst
them al there is one poore man, who owes
him twentie pounds, twentie nobles, or
twentie shillings, which hee is no way
able

Psal. 50. 8.

A familiar
resemblance.

He that for-
giues a
great debt
will readily
forgiue a
small.

able to pay, noꝛ any penie thereof, if hee
should be cast in prison, and lie there till
he rot. If this great rich man shal cause
proclamation to be made, that all his
debtors should come to him, professing so-
lemnly he wil frankly and freely forgiue
them all, vpon this condision, that they
will but confesse and acknowledge the
debt to be due, be it moze oꝛ lesse; If the
pooze man should come in among the rest
of the debtors, and confesse himself to owe
him such a summe as I haue named, lay
foꝛth his pouertie, and therewithall hum-
bly vpon his knees with teares beseech
him to shewe some fauour toward him:
should not hee in this case haue good hope
to be forgiven, especially if before his face
he should see one to haue thousands forgi-
uen foꝛ a word of his mouth? The wise
man saith; He that hideth his sinnes shal
not prosper: but he that confesseth, and
forsaketh shall haue mercy. Prou. 28.13.
To this agreeth that which is wꝛitten by
the holy Apostle; If wee acknowledge
our sinnes, GOD is faithfull and iust to
forgiue vs our sinnes, and to cleanse vs
from all vnrighteousnesse. And I be-
seech you mark how sweetly the Prophet
speakes

speakes to your heart when he sayth, The Lord is full of compassion and mercy, slowe to anger and of great kindenesse: he will not alway chide, neither keep his anger for euer. Hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquitie; for as high as the heauen is aboue the earth, so great is his mercie toward them that feare him. As farre as the East is from the West: so farre hath he remooved our sinnes from vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him: for hee knowes whereof wee be made: hee remembreth that wee are but dust. Psalm. 103. 8. 9.

10. 11. 12. 13. 14.

These things concerne you very neerly: and therefore I am so much the rather to intreate you, not to make wash way of them: but as they do neerely concerne you and your good, so to lay them as neere to your heart, by retierent meditation, that your soule may finde a gracious and comfortable blessing.

The second example which I would haue you to consider and thinke on very thoroughly, is written in the first chap. of

Labour to apply if you desire to haue comfort.

A second example of the great rebellion of Israell.

Esa. l. 18.

A generall
pardon offe.
red.

chapter of the prophet Esay, and the eighteenth verse, where the Lord makes a marvellous large offer of great mercy unto a people, who had highly offended him, I meane the people of Israel. To these Israelites in most loving manner the Lord speaketh, Come, saith he, let vs reason together: though your sinnes were as crimson, they shall bee made white as snow; though they were red as scarlet, they shall bee as wooll. What the offer is you heare; and how great it is, your selfe is able to iudge: euen so large an offer of mercie as none can bee greater. In one word, it is as if the Lord should say, O Israel thou hast sinned against me thy god God most grievously, and hast deserved that I should not onely punish thee sharply, but for ever cast thee cleane out of my fauour. Notwithstanding, upon thine assigned repentance for all thy sinnes past, and a resolute purpose of amendment hereafter, I am content to forgive and forget them all, and to give thee my gracious generall pardon, to acquite and discharge thee of all and euerie one of thine iniquities, that not so much as any one of them shall bee able to condemne thee

for an afflicted Conscience: 35

thee in this world, or in that which is to come.

Heere I pray you consider with me, the estate and condition of this people, at the time of this louing offer: and there, with also consider, what cause there was why the Lord should shew them so great fauour. Begin at the seconde verse of the forenamed chapter, and marke aduisedly what manner of complaint the Lord takes by against them. First hee calles heaven and earth with all the creatures therein to witnesse their rebellion and disobedience against him. Secondly, he challengeth them of so monstrous vnthankesfulnes, that it is too too shamefull; for he shewes they were so farre gone in this point, that the brute beasts, euen the ore and the asse, being dumme creatures, without reason, were more thankesfull in their kinde, to their owners for their fodder and prouendar, then they were for so many thousands of blessings, and graces, which hee had freely and bountifully bestowed on them and theirs in this & for a better life. Thirdly, in the third verse he drawes out against them a very substantiall inditement both for words & matter, where

The cursed condition of the Israelites.

¹ An appeale to all the creatures, of disobedience.

² Vnthankesfulnes.

³ A large inditement,

Esa. 1. 3.

4
A prooſe of
the indite-
ment.

Ver. 15, 17.

Verſe 10.

Exo. 19. 5. 6

5
Hypocrites
in the ſer-
vice of God.

wherein he layes forth all their ill behauiour, and paints them out in moſt lively colours, calling them with great deteſtation, Ah ſinnefull Nation, a People laden with iniquitie, a ſeede of the wicked, corrupt children. Fourthly, hee proues this inditement and euerie part thereof, by charging them to their faces with murder and blood, by reaſon of their horrible oppreſſion, and cruelty towards all in generall; but moze ſpecially towards the poore, the widow, the ſtranger and the fatherleſſe: whom they ought aboue all others to haue ſpared, & to haue releued them by expreſſe commandement from God himſelfe. This is done in the fifteenth and ſenenteenth verſes. In the practice of which ſinnes, and all other kinde of filthines, they were ſuch exquisite workemen, that they were moze like the people of Sodom and Gomorra (whome the Lord with fire from heauen deſtroyed) then that people whom the Lord had choſen, and pickt out from all the nations of the world, to be a peculiar and a holy people vnto himſelfe. Fifthly, they were ſuch hollow hearted hypocrites in all the outward exerciſes of religion, that the

for an afflicted conscience. 37

the Lord detested all their sacrifices, and utterly abhorred all their prayers, as you may reade in the 11. 12. 13. 14. and 15. verses.

To make an ende with so bad a people, as lightly could not bee worse, they were so desperate, and hardened in their wickednesse, that they were past cure, and very small hope (if any at all of the greater part) of their amendment, because the Lord had assayed by all good meanes, to bring them to some goodnes. He had wooed them with blessings, and feared them with his iudgements: he had chastised them often with rods, & many times scourged them with the plagues of the children of men: but all in vaine; the more they were corrected, the worse they were, and grew to be more desperate, as appears out of the fift and sixt verses. After all this bad dealing, as though they had beene no such leude and gracelesse people, or as though they had not offended so grienously, nay rather as if the Lord had done them some great wrong, hee seeks to them (whereas they should haue both sued and sought to him) that there might be a treatie

2. Sam. 7. 14

Verse 5. 6.

The lord en
treats peace
at their hands
which had
highly offe-
ded him.

Verse 18.

tie of peace, and a full reconciliation made betwene them. For which purpose he offers in most friendly and louing manner, to commune with them, saying, Come let vs reason together.

A particular application of the former ex-ample.

Now giue mee leaue once againe to deale with your conscience in this point. Charge your soule with as many sinnes as ener you can possibly call to minde, in any part of your life, either before or since your calling, in ignorance or in knowledge, in youth or in age, howsoeuer, or with whomsoeuer you haue committed them, either by thought, word, or dede, in the light of the day, or in the darkness of the night. Binde them all in one bundle, cast them into the one end of the ballance: when you haue so done, take vp the sinnes of this people, put them into the other end, and weigh them together without any deceit.

Say, for this once you shall haue leaue to shew your best cunning, and see if you can make your ende heavier. If you can not (as I am sure you cannot, except you will vse some notable deceit, which will be soone found out, so as you shall neuer be able to answer it) then knowe you,

you, and let your conscience also vnderstand, that if the Lord saide vnto a wicked people, rebellious and hard hearted, and frosen in sinne, Come; he doth much moze say to you, whose conscience is so tender, whose heart melteth into riuers of teares, and who would so faine leane your sinne, Come, and againe come, let vs two reason together. For, although thy sinnes be in thine owne sight as crimson, yet shall they be made as white as snowe: though they be (to thy seeming) as redde as euer was the deepest scarlet, yet they shall be as white as any wooll; because they shall bee all so perfectly scowzed and washed in the blood of Iesus Christ, as not any one of them shall bee able to condemne thee, either in this world or in the world to come.

A strong reason to prooue and perswade.

1. Ioh. 1. 7.
Rom. 8. 1.

And that you may bee the moze helde to come; behold, your sweet saviour (who being made sin for you, that you might bee made the righteousnesse of GOD) saith also vnto you, come: yea for your further encouragement he offers, and is readie to take you by the hand, and to goe with you himselfe vnto the Father, for whose sake you must needs bee most

2. Cor. 5. 21
Mat. 11. 28.

Another reason of great weight: will you not come when your Saviour calleth you for your good?

The tired
sinner may
boldly come
to Christ.

Matt. 11. 28

Marke well
that Christ
will saue
humbled
sinners and
none other.

Matt. 9. 12.
13.

heartily welcome. And if you shall thus
answere your Saviour Jesus Christ,
that gladly you would come, but that
your sinnes do so clogge, and loade your
heart with sorrow: then heare how againe
he replies vpon you, saying. If the case
stand so with thee, then come in any wise,
yea therefore the rather come. For, if thy
sinnes doe put thee to paine, and bee as a
heauie burden, too bigge for thee to beare,
come thy way, and lay them all vpon my
shoulders: for my backe is broad inough
to beare them all, were they neuer so ma-
ny. I am well content to beare the whole
loade of them mine owne selfe, that thou
mayest be fully and for ever discharged.
For such sinners doe I call, and such sin-
ners onely will I saue, as are in paine,
and thoroughly tyed with sense and sor-
rowe of their sinnes. As for such sinners
as haue store of sins hanging vpon them,
and either doe not feele them to bee any
burden, or care for no helpe, I haue no-
thing to do with them, neither will I bee
any Saviour vnto them. For, the whole
neede not the Physition, but the sicke. I
came not to call the righteous, but sin-
ners to repentance.

Pen

You haue a most sure worde of the Prophet, to which you shall doe well to take good heede, and to treasure it vp in your heart for your enerlasting good: Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgive. David, a worthy patterne of godlinesse, through sloath, his owne corruption, and Satans malice, sinned grossely with as much aduantage to the blasphemous aduersarie as any religious professour could doe: yet when with vnfeined sorrowe and hatred he confessed, I haue sinned against the Lord, the Prophet Nathan instantly answered. The Lord also hath put away thy sinne, thou shalt not die. 2. Sam. 12. 13. Amongal the Kings of Israel, there was none like Ahab who sold himself to work wickednesse in the sight of the Lord, whome Jezebel his Wife provoked: when for murdering of Naboth he did but counterfeit repentance, he obtained this fauour from God, that the euill which was threatned against him should not be in his daies. 1. Kin. 21. 25. 26. 27. 28. 29. But Manasses,

King

King of Iudah is pointed out as a monster not to be matched for his wickednesse, his apostasie, idolatry, crueltie, withcraft, charming sozcerie, &c. His boldnesse was such, that he beard the Lord in his own house, he despised his word, he abused and misused the Lords Prophets so farre that the Lord coulde not endure him but sent him fast bound in fetters and chaines to Babell. When he was there in tribulation, He prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers, & prayed vnto him, and God was entreated of him & heard his prayer, and brought him again to Ierusalem. 2. *Chro.* 33. 1. 2. vnto the 14. *Vers.* The Parables of the lost sheep and prodigall sonne are very familiar: *Mat.* 18. 2. *Luke*, 15. 11. Peter an excellent Apostle soiled himselfe with a desperate threefolde deniall of his onely Soueraigne Saviour. But the Lord I E S V S turned backe and looked mercifully vpon him for his comfortable recovery: *Luke*, 22. 61. Saul was a cruell persecutor of the Gospell, as himselfe confesseth, *Galatians* 1. Chap. Ver. 13. But he was received to mercy, that I E S V S CHRIST might

for an afflicted Conscience. 43

might first shewe on him all long suffering vnto the ensample of them, which shall in time to come believe in him to eternall life: 1. *Timothy*. 1. 13. 14. 15. 16. These are so manie cloudes of witnessnes to compasse your soule, that you may cast away whatsoeuer may discourage you, and repose your selfe vpon the surance of Gods mercy in CHRIST IESVS.

Thus farre I haue endenoured to satisfie your first and maine obiection, and to my power aimed at this marke, namely to pacifie your troubled Conscience with this comfortable and sound persuasion, That beeing iustified by Faith, *Rom. 5. 1* you have peace towards God through our Lord IESVS CHRIST, by whome you have boldnesse and entrance vnto God the Father; and that by the powerfull working of Gods spirit, which is the spirite of adoption which you haue receiued, whereby you crie Abba Father. *Ephes. 3. 12* The same spirite beareth witnessse with your spirit, that you are the childe of God. *Ro. 9. 15. 16* And if you bee a childe, then are you also an heire of God, and a ioynt heire with Christ: 18

And

And therefore not I, but Gods holy spi-
(whose words you ought both to regard &
reuerence) saith vnto you in this wise: Let
Hcb. 4. 17. vs goe boldly vnto the throne of grace,
that wee may receiue mercie and finde
grace to help in time of need.

I beseech you marke aduisedly that
the authoꝝ of the Epistle calleth vpon you
to goe, and to goe boldly. But whither
would hee haue you goe? forsooth to the
throne. And to what throne? Not to a
throne of iustice, of wrath and condemna-
tion, but to a throne of grace and mercie.
It is indeed a throne of iustice, of wrath,
and condemnation; but not to you, noꝝ a-
nie such as you are. The throne against
your comming is couered and hanged all
ouer from end to end, both wide and side,
with most rich & costly cloth of grace and
mercy. The hangings are all of grace, and
throughout embrodered with nothing but
mercie. View them your selfe, looke vpon
them througely, and you shall finde all
mercy, and nothing else but mercy. There-
fore you are willed to come to this throne
boldely, because it is a throne of grace
and mercie. And that you may knowe
before hand what you shall gain by your
comming

Labour to
cast off feare
when God
would haue
you bolde.
You are lo-
uingly cal-
led to come
to a lovely
and merciful
throne.

comming thither, you are told plainly and truly, you shall finde (that which your soul most longeth after) store of grace, and so much mercy as may help you, when you shall stand in most neede of mercie. Thus must it needes bee, and otherwise it cannot be; because the Judge himselfe, who sits vpon the throne, is a Judge full of mercy, clad altogether with rich robes of mercie, and your great friend, who will shew you all the fauour that may be. For wh: he is I E S V S your Saviour, who will in no case suffer you to miscarrie. Therefore he himselfe saith: Those whom thou gauest me, haue I kept, and none of them is lost. *Ioh. 17. 12.* Again in another place: I give vnto them eternall life, & they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater then al, & none is able to take them out of my Fathers hand. I and my Father are one. *Ioh. 10. 28. 29. 30.* If yet, for all that hath been said, there doth remaine any scruple I wil furnish you with one place more where the **G O D** of all comfort speaks to your heart. Reioice O Heavens, and be ioyfull O Earth: burst forth into praise, O Moun-

Mersey wel-comes you: therefore perswade your selfe you are welcome. You must needs bee welcom, for the Iudge is your great friend even your all sufficient Saviour. *Matth. 1. 21*

Mountaines : for God hath comforted his people, and wil have mercy on his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a Woman forget her childe, & not have compassion on the sonne of her wombe? though they should forget, yet wil I not forget thee. Behold, I have graven thee vpon the palm of my hands
Esa. 49. 13. 14. 15. 16.

The second
 obiection &
 answere.

The troubled
 minde can-
 not apply
 Christ to it
 selfe.

There is good occasion offered to answer a second obiection of yours: which is, that you beleene, that Iesus Christ is a perfect and an able Saviour, but not your Saviour: that he saith come, but hee saith not come, to you. But I wil proue he speaketh as wel to you as to any other: and that as particularly and as plainly as if hee should call you by your name, and say, come M. P. E. I speake vnto thee by name.

In the Prophet Esay, the Lord God after he had in the end of the former Chapter shewed what fearefull iudgements hee had resolved to bring vpon the Israelites for their sinnes, because they would not walke in his waies nor bee obedient vnto his lawe; least the godlie which were among

mong them should bee too much discomfited, and throwne downe too lowe, he speakes most graciously and particularly to them with most sweete and comfortable wordes, saying: But now thus saith the Lord that created thee O *Isaac*, and hee that formed thee O *Israel*, Feare not: for I have redeemed thee, I have called thee by thy name, thou art mine. Whē thou passest through the waters I will bee with thee, and thorough the floudes, that they do not overflowe thee: thou shalt not be burnt, neither shal the flame kindle vpon thee, for I am the Lord thy God the holy one of *Israel* thy Saviour, &c. *Esa. 43. 1. 2. 16.*

You will graunt, that in those wordes which you finde thus written, in *Mathew* Advise your self wel, that he y knowes you. Chapter 11, Verse 28, Come vnto me al you, that are weary & laden, **CHRIST** you calls **I E S V S** calleth all sinners generallie. You are one among the rest. Therefore he calls you. For he saith, he came to call sinners to repentance.

Secondly, in the forenamed wordes hee calls such sinners onely, particularly and by name, as are wearie and laden with their sinnes. Judge you, whether you be called. Are your sinnes pleasant to
your

your palate, and sweet vnto your taste :
 Doeth the remembrance of your sinnes
 make you laugh, as thogh yee were tick-
 led, when you thinke vpon them : Is it
 the ioy and pleasure of your sinnes, which
 drawes so great sfoze of salt teares from
 your eyes, and fetcheth so many deepe
 sighes from your heart : Do your sinnes
 lie vpon your conscience like some little
 light feather : or rather do they not presse
 and holde you downe as a woonderfull
 weightie burthen : Is not the burthen so
 heauie that you cannot containe your self
 but cry out with the Prophet, There is
 nothing sounde in my flesh because of
 thine anger : neither is there rest in my
 bones because of my sin. For, mine ini-
 quities are gone over my head, and as a
 weightie burden they are too heauie for
 me. And againe, My sinnes have taken
 such holde vpon mee, that I am not able
 to looke vp : yea they are more in num-
 ber then the haire of my head : therefore
 my heart faileth me.

Pla. 38. 3 4.

Pla. 40. 12.

If you bee in this case, then may you
 know, if you will know that which shall
 doe you good, that hee speakes to you by
 name, and saith vnto you, Come boldly
 and

and feare not, I will ease thee of all those thy finnes, which are so great a burthen to thy conscience, and will giue thee a gracious generall pardon in my death & passion. Moreover, I will from top to toe clothe and cleath thee with the rich robes of mine owne righteousness vnto the full assurance of everlasting life.

The third objection followeth: that your faith is weake, and full of doubting; yea so weake, as you are fully perswaded there is no childe of God hath so weake a faith as you haue. But he that neuer complained of weakenesse of faith neuer had any sound saving faith: hee that neuer doubted of salvation, neuer beleeued rightly nor had any good assurance of salvation: for hee that beleeueth most hath many doubttings; as a sound man feelles many grubgings of manie diseases, which if he had not health he could not feele. David doubted; as appeares by his owne words uttered after this maner: Why art thou cast downe my soule, and vnquiet within me? waite on God; or hope in God; for I wil yet give him thanks for the help of his presence. Thus he complaines of weakenesse and doubting, twice in one

The 3. objection & answer.

The troubled mind complains of the weakenesse of faith.

Thus you see how the troubled mind complains of the weakenesse of faith.

psalme. Psalm. 42. 5. 11. and againe
Psalm. 43. 5. He bleth the same words in
another place; hee cries out most bitterly:

Will the Lord absent himselfe for ever,
Psal. 77. 7. 8. and will he shew no more fauour? Is his

9. mercy clean gone for ever? doth his pro-
mise faile for evermore? hath God for-
gotten to be mercifull? hath hee shut vp
his tender mercies in displeasure?

*The 2. of the
-as 8. d. 10. 11.
The 1. of the
-moo 11. 12. 13.
of the 1. of the
of the 1. of the*

I perceiue it farerth with you as it doth
with one y^e is greatly troubled wth the towe
ache, gout, stone, or some other strong dis-
ease, who being in very great paine, in
the extremity thereof cries out, that there
was neuer anie creature in the world so
cruelly tormented. And why sayth he soe
so, loth, because hee feeles his owne paine,
and no other mans beside: therefore hee
speakes of that which himselfe feeleth, and
not of that which he doth not feele. For
there be a great many more as greatly tor-
mented as he: but he thinkes not so, be-
cause he doth not feele it so: Thus do you
deale, you are greatly troubled with the
weahnesse of your owne faith, which you
feeles; therefore according to your feeling
you complaine, that none hath so weake
a faith as you haue: notwithstanding ther

Euery man
complains
of his owne
paine.

for an afflicted Conscience. 51

be a great number besides your selfe, who are as much troubled this way as you. But I will take your owne wordes. You say your faith is weake. Yea: then you grant you haue faith. And therefore say I, or rather the Lord himselfe for your comfort, you cannot possibly perishe. For, God so loved the World, that he gaue his only begotten sonne, that whosoever beleeveth in him, might not perishe, but have euerlasting life.

If you haue faith, if it bee but as much as a graine of mustard-seed, Mat. 17. 20. Mark. 9. 24, that Faith taketh holde of IESVS CHRIST in whom ther is al sufficiency of saluation, and in whom you are compleate, Colossians, 2, 10. So that whatsoener doubt ariseth in your heart, or is enforced by the malicious enemy, by reason of anie want, or weakenesse, it neede not dismay you; because you are not your owne Saviour, but CHRIST hath saued you, who of GOD is made vnto you Wisedome, Righteousnesse, Sanctification and Redemption, that you maie not glozie in your selfe but in him.

And because the question is about your faith, I woulde haue you to vnderstande

Many deere seruants of GOD are greatly grieved for the weaknesse of their faith.

Iohn. 3. 16.

that faith is a full vndoubted perswasion,
 wholly to repose and settle, to place and
 put our trust and confidence for our salua-
 tion in Christ alone, whome the Father
 hath sealed, and in whom onely you doe
 beleue, renouncing all conceite of your
 owne righteousness, or of any other cre-
 ature, Saint or Angell, relying and re-
 sting vpon the merits of his death and pas-
 sion. But you haue not that sensible and
 lively feeling of faith which you desire:
 And what then? Ergo you haue no saving
 faith: your reason is not good. Say that
 you should fall into a great swollen and
 continue therein some time, and your selfe
 for a time neither see nor heare, breathe
 nor mooue in your own feeling or sight of
 others; is there therefore no life, because
 it appears not for a time but after a while
 will shewe it selfe? So is it with you being
 ouerborne with the extremity of tempta-
 tion; you seeme to your self to haue lost the
 light & life which you once enioyed: Yet
 when the tempest shall be ouer, & the coun-
 tenance of the Lord shall shine vpon you:
 faith, which is hid for a time, shall get life &
 shewe it selfe as the trees in the spring after
 the sharp and colde winter.

The afflicted soule desires nothing more
seruently then to belieue, where it fales
not y^e present operatiō of comfort by faith;
which desire argueth a secret sense, which
cannot easily bee discerned, together with
assurance of better cōfort in time to come;
according to y^e of our Saviour in y^e Gospel;
Blessed are they that hunger & thirst af-
ter righteousness: for they shall be filled.
Thus it is wth you, and therefore your state
is better then you thinke: for, this your be-
wailing of unbeliefe is not onely a step to
comfort, but a certaine p^{ro}ofe & demonstra-
tion that comfort shall come: for the Lord,
working by his spirit, in your hart, groans
& sighs which cannot be exp^{re}s^sed, assures
you y^e the Lord is at hand: so that in due
time hee will in this particular bring abun-
dance of comfort to your conscience.

But your faith (as you say) is so
weake, that you cannot thinke it to be any
faith at all. And I againe do answere you
with a better warrant than your thought,
that a weake faith is a faith, yea a good
and a sound faith. The weakenes of faith
doth not take away the nature and being
of faith, that because there is weakenesse
in it, therefore it should cease to be a faith.

A weake
faith is a
good faith:
therefore
make much
of it, and la-
bour to
strengthen
it.

A weak man
is a man.

Weaknesse
of faith a ge-
nerall com-
plaint of all
the godly.

Will you say a weak man is no man, be-
cause of his weaknesse? No, for hee is a
man though neuer so weake, as long as
there is any life and breath in him. Ne-
ther doth his weakenesse take awaie his
goodnesse: for he may be a very good man
although he be verie weake: So say I of
your faith, the weaknesse therof takes not
awaie the goodnesse. It is a good, a sound,
and a lively faith, although it be weake. I
neuer yet heard of any beleeuing man or
woman, but haue complayned of the
weaknesse of their faith. Nay for my part,
I haue marked it in sundrie examples,
that the more godlie and beleeuing, the
more they haue complayned. I coulde,
from mine owne experience, name diuers
to proue this point, and some of them well
knowne vnto your selfe. But I will name
some one or two out of the Scriptures,
and leaue the rest to your owne good con-
sideration.

Mark. 9. 24. You read in the Gospell of Marke the
Example of ninth chap. and foure and twentieth verse
a weak faith of so good and faithfull a man, as you will
in a very your selfe confesse, hee had a true and sin-
cere faith, because he said vnto I E S V S
good man. C H R I S T, Lord, I belieue, Neuerthe-
lesse

lesse this good man was sicke of your disease and felt his faith to be weake, yea be-
rie weake; and therefore hee intreates the
Lord I E S V S very earnestly, yea cry-
ing out with teares faith, Lord helpe my
vnbeliefe, &c.

Againe, you read in Saint Lukes Gos-
pel, the tenth chapter and fift verse,
of the holy Apostles, whom our Saviour
CHRIST had chosen to preach, and by
their preaching to beget faith in others:
yet even these men do in like manner find
and feele great want & weaknesse in their
owne faith. For which cause they put up
their humble supplication vnto their Lord
and master I E S V S CHRIST, that hee
would increase their faith.

So that now you see very plainly, there
is no cause, why you should loose heart or
courage your selfe, with the consideration
of the weakenesse of your faith. Because
the best and most faithfull Seruants of
God, doe halt of this soe as well as you,
and shall doe as long as they liue in this
world. For there is no perfection of a-
nie good graces in this life. Wee see and
know in part, and therefore must needs al-
so beleue and practise in part. Perfection

The Apo-
stles weake
in faith.

Weaknes &
wants will
waite vpon
vs to our
grauel

1. Cor. 13.

Weaknes of
faith a speci-
all means to
humble vs.

100A 517
100B 517

100C 517

Luk. 22. 31.

Ally faith

fulharc as

deare to

Christ as

Peter.

Hep ayeth

for a' the

faithfull as

well as for

Peter, and

for you.

is no where to bee found but in Heauen,
that wee may long to be there, and so be
fully perfect. God bleth this as a holie
and good meanes rightly to humble you
and manie of his deare Children for your
good: that by the true feeling of this
weakenesse, and many other infirmities,
you may see how much neede you haue to
runne continually for strength and succor
at the handes of your sweete Saviour,
who hath thoroughlie supplied all your
wants, and who will so strengthen you,
that your faith (though neuer so weake
to your owne feeling) maye neuer faile
you. For which purpose I would haue
you to lay sure holde on these wordes, full
of sweete comfort, deliuered vnto Peter
by our Saviour CHRIST, for the streng-
thening of all the faithfull. Simon, Si-
mon, Sathan hath desired to winnowe
you as wheate: but I have prayed for
thee that thy faith faile not.
Mark I pray you how Iesus Christ pro-
miseth to pray for Peter, not for him only
but for all the faithfull. For, is he only Pe-
ters Saviour? is he not also the Saviour
of all the faithfull in the World? Is hee
not your Saviour as well as Peters?

yes

yes truly. Then he wil pray for you also.
 For so he saith in that most sweete prayer
 which hee makes to his heavenly father,
 for all the faithfull which shall beleue in
 him, to the worlds ende. I pray not for Ioh. 17. 20.
 these alone, but for them also which shall
 beleue in mee through their worde.
 And if hee in whome onely the father is
 wholly and altogether well pleased, Mar. 3. 17.
 and for whose sake hee cannot bee dis-
 pleased with you, doe pray for you,
 shall not hee bee hearty, and his prayer
 fully granted: Yes it cannot bee de-
 nied.

But yet you say hee speaks to Pe-
 ter, and promiseth to pray for him by
 name. Yea, and that is as much as if he
 should call you by your name, and say that
 hee will pray for you, and for so many as
 Satan hath any desire to winow. But Sa-
 tan hath a great desire not onely to wi-
 now Peter, but all the rest of the faith-
 full also. For so are Christs words, say-
 ing; Sathan desires to winow, not thee,
 but you: as if he should say, his malice
 is not against one alone, but against all.
 Therefore as all must looke to them-
 selues: so Christ promiseth too pray for

Christ in
 Peters speaks
 to all the
 faithfull by
 name,

Satans ma-
 lice is dead-
 ly against al
 the faithfull.

so many as are winnowed, and particu-
 larly for you, because you can tell that
 you are winnowed. And whereas it pleas-
 seth the Lord thus to winnow and sift your
 faith, you may bee sure not to lose, but
 to gaine thereby. For this you know,
 The more the good corne is fanned, and
 winnowed, the cleaner it is; and the old
 ner gold is put into the fining-pot, the
 more pure and excellent it is. To this end
 therefore are you fined, after this manner,
 that the triall of your faith being much
 more precious then golde that petri-
 sheth, though it bee tried with fire,
 might bee found vnto your prayse and
 honour, and glory at the appearing of
 IESVS CHRIST. But to ende this
 point, let mee aduise you of this one thing,
 that you bee not so farre discouraged with
 want of faith and feeling according to
 that which you desire and faine would
 attaine, that you forgette to acknow-
 ledge G O D S mercie for that mea-
 sure of faith which you haue receiued.
 Indeede I confesse that in this your ear-
 nest and great desire after a continuall in-
 crease of faith, you are like to ma-
 ny couetous worshippinges, who are so
 greedy

1. Pet. 1. 17.

greedy to encrease their wealth, that the more they haue, the more they desire: thorough which desire they deprive them selues of the vse of that they haue, and forgette they haue it; yea, and which is more, they will protest and sweare that they haue not that they haue in great abundance. This is a verie common thing with many miserable earth-wormes that if a man which knowes their estate, doe but say to them, that they are greatly gathered, and so well monyed, that it were a small matter for them to lende such a summe, or to giue so and so, to such as want and bee in necessitie; they will by and by answere, with great indignation, they haue no money, they; where should they haue it? they canne but maruell they should say so, and also that they would bee glade for to borrowe themselves, &c.

Thus you deale because you haue not so much faith as you heartily desire, so much repentance, so much patience, so much godlinesse, &c. Therefore you haue none, or else so little as that it is not worth the speaking of; Yet
such

such, as know your estate by acquaintance with you, which haue obserued and considered your zeale to God and loue to his seruants, can say to the contrarie: therefore for conclusion, take heede of this, that you wrong not your selfe, and the grace of God, which you haue receiued; least you prouoke him for your unthankfulnesse to take fro you that which you haue: and then you haue iust cause to blame your selfe, that you so lightly esteemed his gracious fauour shewed to you.

The fourth
obiection
and answer
concerning
prayer.

Cold praier
better then
no prayer.

Now I come to answer your fourth obiection, That you cannot pray. What, can you not pray at all: can ye neuer pray: Yes, you thanke God for his mercie, you can pray sometimes: but neither so often, nor so zealously as you desire, and as your neede enforceth you. Sometimes you pray, but verie coldly, and with verie little or no feeling. Sometime you pray more earnestly: and, for all that, you finde small comfort. And sometimes though you doe what you can, you cannot pray, for your life. This is as I know by some woefull experience a verie iust and true complaint: yet I remem-

ber

for an afflicted Conscience. 61

ber when I demanded whether you could pray at any time, you could not denie but you could pray sometime; and I am perswaded with good feeling and sweete comfort to your soule. Whereupon I proue once again to your conscience, that you haue a true faith vnto saluation; because prayer is an vndoubted, and plaine fruit of a lively faith accompanied with euerlasting saluation: for whosoever calleth vpon the name of the Lord shal be saued.

Rom. 10. 13

Prayer is not a common gift, common to all; but a speciall gift, proper onely to the elect, as faith and repentance. The Apostle saith, All men haue not faith, 2. Thessalon. 3. 2. So say I, all men haue not the gift to pray. A wicked man cannot pray, because he cannot beleue: for prayer is a most excellent fruit of faith, and an vnseparable companion of a lively saving faith. Therefore the Apostle saith, How shall they call on him in whom they haue not beleueed? Rom. 10. 14. Hypocrites I confesse can word it at large, and make a clerkly semblance of zealous and deuoute prayer, it may be very profitable to others, but most vncomfortable

Prayer no
common
but a speci-
all gift giue
to the elect.

Isa. 29. 13. **foztable to themselves, because God hath given sentence against them, saying; This people comes neere me with their mouth, and honour mee with their lippes, but haue remooued their heart farre from mee. And our Lord and Saviour counts their wordy prayers but as vaine babbling and froth. Matthew 6. 7.**

The vngodly haue not this gift in truth, oz in any good measure: howsoever they haue many other excellent gifts of wisdom, counsell, & learning, yet they want this: which the Prophet doth plainly auouch, saying of them, that they call not vpon God: as though he should say, they do many other things, but they doe not this, and no meruell: for indeede they cannot, because they want that spirite which should teach them to pray; for the spirit helpeth our infirmities, and prayeth in vs. Yea this same spirite of sanctification which hath wrought a gracious measure of Faith and Repentance in your heart hath taught you also to pray, and to take so great delight therein, that you are glad when you can pray your selfe, oz can be partaker with others when they pray.

But

But you say, sometimes you cannot pray at all, and therefore you doubt your selfe very much. If you could pray when you would, and as you would (heare with my plainnesse, for I speake from the feeling of mine owne heart) you would be pꝛoude; you would thinke it were but a gift of nature, in your owne power, and no gift of God: so should God lose his glorie, so should you soone forget the right vse of a most notable spirituall heavenly blessing, and forget also to be thankesfull. Now you haue it but seldome, not so often or in so great measure as you would your selfe, you knowe from whom you receiue it. And when you haue it, you learne to vse it with moze reuerence, and make moze account of it, you take moze ioy in it: and when you want it, you groane to God for it the moze earnestly. It is veeꝑ needefull and expedient that the Lord should exercise his chiefe and most choise seruants with the want of many blessings and graces both for their bodies and soules.

It is good sometimes to bee sicke, that wee may know how good a thing it

Prayer is
not a com-
mon gift.
The Godly
cannot al-
wayes pray
as they
would.

The want of
many ble-
ssings and
graces is
very need-
full and pro-
fitable.

To be sicke

³
Hungerbit-
ten.

³
To want
 sleepe.

Pfal. 127.2.

⁴
To haue a
troubled
conscience.
Peace of
conscience
a precious
blessing.

it is to enioy the benefit of health. It is
god sometimes to bee hungerbitten, that
our meat may be the more sauory, that we
may be the more thankfull for our food,
that wee may receiue and vse it more
reuerently, and the more willingly re-
leuee such as stand in neede. It is god
for vs some nights to be abridged of our
naturall sleepe, that wee may knowe
It is the Lord who giues rest vnto his
beloued. It is very meete wee should
sometimes bee troubled in conscience,
that wee may knowe how precious
a blessing that is aboue all others, to
enioy the peace of conscience, and to
labour aboue all things to attaine to it,
and to maintaine the same. It is good
for vs sometimes to bee cleane to seeke
how to pray, that when wee can pray,
we may be the more humble, reuerent and
thankfull.

But if you like to stand vpon this point
to bidge the same against your selfe, I
will as in the sight of God, to his glorie,
and mine owne shame, confesse the truth
vnto you, as it is with mee in this thing.
I haue more cause, a thousand fold, to
doubt my selfe herein, then you haue, by
reason

for an afflicted conscience. 65

reason of the great calling which the Lord hath layed vpon me, being a minister and teacher of the word. Therefore the Lord bee mercifull vnto mee a wretched sinner. For my wicked euill heart is so narrow & barren in prayer, that I cannot pray to any purpose, but very coldly, and vncoscionably for the most part, yea sometimes I cannot pray at all. And this falles out not onely in my pinate meditations betwene God and mine owne soule, but in my daily prayers; where in I am constrained for the most part to plodde on in an ordinarie course of words and matter, without change or varietie: whereas I know diuerse worthy preachers, in whom there is such an excellent spirit, that they can pray most powerfully vpon euerie occasion publikely or pinate: I cannot doe so. Nay, such is my woefull wretchednes in performing this holy exercise, that if I be in company at meate and am required to pray or giue thanks: a sudden feare doth so surprize mee that my breath is stopt by, that I am not able to speake a word. By meanes whereof I am enforced to forbear the conuersation of many gracious and comfortable

comfortable friends. Yet to quicken my dull
 hart to a greater fervency and conscience
 in prayer, the Lord hath sharply spurred
 mee. For, after thirtie yeares labour
 in the worke of the ministerie, I am
 now in my olde age (with many others,
 amongst whome I descue not to be
 numbred or named) depriued and sil-
 lenced, for not conforming my selfe to
 some Church Ceremonies, which I could
 neuer be perswaded to vse, as the searcher
 of all hearts knowes best. And albeit I
 am yett cast out as displeasing salt; and as a
 vagrant, am exposed to great reproach,
 and many inconueniences: yett am I so
 lumpish concerning mine owne estate,
 and so farre from christian compassion
 towarde my brethren, that I cannot
 attaine to any competent or comforta-
 ble measure of grace in calling vpon God.
 Yett that the Lord may haue the honour
 of his owne grace, be it neuer so small,
 (for hee knowes and by his goodnesse,
 I also in some measure doe perceiue
 how needfull it is for me to be abased with
 feeling of many great wants) sometimes
 I thinke the spirit of God doth teach mee
 to pray with much libertie, and comfort
 alone.

to my conscience. And now and then I
feele some slender etaculations, and lifting
up of my weake heart vnto God. In
one word, to say all the very best that pos-
sibly I can for my selfe; I would saine
pray more fervently, repent more bit-
terly, beleue more heartily, and liue
more holily. But I am too too negligent
and unconscionable in the meanes which
God hath mercifully sanctified for my
good. This I confesse according to
the truth, that you may know you are
no more alone in this point, then in the
former; and to intreate you to pray for
me, following the good aduise of the ho-
ly Apostle Saint James, who counsel-
leth vs, to confesse our sinnes one to
an other, and to pray for one an o-
ther.

James. 5. 16

But alas say you, how should I pray
for you, when I can not pray for my
selfe? If you cannot pray in set wordes,
and in fine orded, can you not therefore
pray at all: can you not sigh and groane
inwardly, in the true feeling of your soule,
as one that is so greatly oppressed with
griefe, that he hath not a tongue to utter
that which he hath within his minde: If

True prayer
is not a set
order of fine
words.

you can sigh and grone, after this manner,
 be of good comfort. For you haue lear-
 ned long since, from some of your faithfull
 teachers, who haue many times soundly
 taught this point from the word of God,
 and that of purpose for the relief of weak
 consciences, that you pray very effectual-
 ly. Your sighes are prayers: which the
 spirite, from whom they proceed, vnder-
 standeth right well, yea although there
 is not so much as any one worde utte-
 red to expresse them. Wordes are for
 our vnderstanding, that we may thereby
 knowe one anothers meaning. But the
 holy spirite which is our comfortable
 schoolemaster, euen God which searcheth
 the heart, knowes the meaning of his owne
 spirite in our secret thoughts befoze wee
 speake, yea although wee speake not at
 all. For as the Prophet Dauid saith,
 Hee knowes our thoughts long be-
 fore. And the Apostle saith, the spi-
 rite helpeth our infirmities: for wee
 knowe not what to pray as wee ought,
 but the spirite it selfe maketh requests
 for vs with sighes, which cannot be ex-
 pressed.

These sighes breaking out violently
 from

Acts. 15. 8.

Psal. 139. 2.

Rom. 8. 26.

for an afflicted Conscience. 69

from the consciences of the godly; are prayers, and loud cries, acceptable to the Lord; piercing deeply into his eares, as appeares in Exodus 14. 15. where the Lord demaundeth of Moses why hee cryed so vnto him, whereas the wordes of the Text make no mention of any one word he spake or uttered.

I pray you tel me this one thing: If the childe of your owne bodie, whome you loue dearly, and which is vnto you as your owne soule, shall be sicke and being full of paine, shall moane him selfe vnto you, tell you howe sicke hee is, where his paine doth holde him, and shall entreate you euen as you loue him, to doe what you can to ease him, will you not doe it: both willingly and readily? yea, will you not doe whatsoeuer you are able enerie kinde of way for the ease of your deere deaching: But if his paine shall encrease and growe so great, that it takes away his speech, so as hee is not able to speake a worde, but to fetch deepe sighes and to moane himselfe vnto you by most greivous groanes, will not these groanes pierce your heart more deeply, and cause the bowels of compas-

The sighes of the Godly are acceptable prayer.

The Lord
exceedeth
me in good
ness and
compassion
and more
than will
be heard
help you
readily.

Palmer
The sighes
of the godly
are acceptable
prayer.

The Lord
exceedeth al
me in good-
nesse and
compassion;
and there-
fore will
heare and
helpe you
readily.

tion to perne in you moze strongly, to
straine your selfe euen to the uttermost of
all your power, to affoord him as much
comfort as is possible, both by your selfe
and others: shall the groning of your child
woke great pitie in you, and shall not the
the thightie groanes of your poore sick
soule, moue the Lord your God to greater
compassion: If in such a case you will bee
so ready to heare and helpe, know you for
certentie the Lord will be moze readie to
heare and helpe, whensoever you shall in
the anguish of your soule groane unto
him. For looke how farre hee exceeds you
and all other in goodnesse: so farre also
doth he surpasse you and all other in mer-
cie and compassion.

Beside all this, there is no sacrifice
moze acceptable in the sight of God, then
the sighes and groanes of a troubled
minde. For so saith the prophet: The
sacrifices of God are a contrite spirit, a
contrite and broken heart O God thou
wilt not despise. Therefore make as
good account of the groanes and sighes
of the spirit, as of any prayer you can
make, euen in the best wordes you can
deuise. And for a farewell of this mat-
ter,

Psalme. 51. 17
The sighes
of the spi-
rit are to be
regarded.

ter, remember that the godly and good king Ezekias, could not in smooth and fine wordes, poure out his prayers before the Lord in his great sicknesse, but chatter like a swallow or a crane, as hee confesseth of himselfe. Consider also that the poore Publican beeing ashamed of himselfe, by reason of his sinnes, and fearing to lift his eyes toward heauen, could not deliver his minde at large, in fit and choise wordes; but with much paine, at the last hee breakes forth after this manner, O God be mercifull to me a sinner. Nevertheless our Saviour Christ giveth sentence on his side, that he went home more iustified, then the proud Pharisee, who had both wordes and minde at will.

Your fifth obiection doth thus offer it selfe, That you cannot leaue sinne. And that which doth more trouble you, you cannot leaue those sinnes, which you haue vowed to leaue, but you fall againe into them. First, you reason thus against your selfe, that you cannot leaue sinne. No maruell, for although you bee one of Goddes Saintes, and haue received the spirit of sanctification in measure, to

Ezekias could not pray, but chatter. Eia. 38. 14

The publican praised fervently, but said little.

Luk. 18. 9. 10. &c.

The fifth obiection and answer, of leaving sin. Sin cleaves too fast to our nature to part with it in haste.

fight the Lords battels against sinne, and hell: yet are you no Angell in this world, so as you can altogether cease to sinne, because you carrie, and shall carrie vnto your grane, a bodie, and soule subiect to sinne. For, as the twinnes which were in Rebekahs wombe, stroue together to her great grieve: so it is between the flesh and the spirit in the children of God; for these two are alwayes and euer will bee at deadly sende, as the holy Ghost witnesseth where he saith, The flesh lusteth against the spirite, and the spirite against the flesh: and these are contrarie one to the other, so that ye cannot doe the same things that ye would. Galathians 5.17. And the Apostle Peter sayth, That the lustes of the flesh doe fight against the soule. 1. Pet. 2.11.

No perfect
conquest o-
uer sinne vn-
till death.

Christian
courage &
armor.

Therefore you must fight this battel
euen so long as you haue breath and life.
Thisemie of yours is so strong, that he
will neuer be fully overcome, vntill you
haue ouermastered him by death. And
then you shall haue a full and perfect con-
quest ouer him and all your enemies. In
the meane time, plucke vp a good heart,
gird you fast with all your Christian ar-
mour,

armour, put on your complete harness,
as you finde it set downe in the first Chap.
of the Epistle written to the Ephesians: Ephes. 6. 13
take your weapon in one hand, I meane 14. &c.
the sworde of the spirit, and your buckler
or target in the other, that is to say, the
shield of faith. Lay about you lustily,
with all the strength and cunning you
haue. Yea, be strong in the Lord, and
in the power of his might. And feare
not the issue, although you lanch and catch
many a fore blowe, no though you be sol-
led and wounded; because you haue a va-
liant Captaine CHRIST IESVS your
Saniour, who hath already himselfe got-
ten the victorie for you, and who will not
shrink one foote from you, untill such time
as you also haue gotten the victorie. For
in all these things wee are more then
Conquerors through him that loved vs.
Rom. 8. 37. And that you may haue the
more courage to fight this field without
fainting, vnderstand thus much, that all
the faithfull doe ioyne hands with you to
fight out this battell.

Be carefull
to fight
Christ his
battell; and
feare not the
issue.

All the faith-
full doe fight
one and the
same battell.

The holy Apostle Paul had receiued
a great measure of sanctification aboue
manie thousands of Gods Children: yet
could

could not hee get the full masteerie over
 sinne, but that full soze against his will to
 his hearts grieve hee felt in it. There-
 fore with sozrrowe of soule, he complaines
 in the seauenth Chapter to the Romanes,
 Rom. 7. 19. That the good which hee would hee
 did not, but the evill which hee would
 not, that did hee. And that it may bee
 well understood, that this was not one-
 lie a sharpe hate-skirmish, for a short fit,
 but a set battel to continue to the ende of
 his life, you may reade howe after sun-
 drie and diuerse greivous complaints of
 his owne weakenesse, and of the strength
 of sinne (as a man that is wearie of his
 life, for no cause but this onely, that he
 could not leaue sinne) hee breakes out
 into these wordes of great passion. O
 wretched man that I am who shall de-
 liuer me from the body of this death?
 In which speeche hee dooth bewray two
 thinges. First, that hee could not leaue
 sinning, although it was his whole sin-
 die, and the onelie thing among manie,
 which hee most earnestly desired. There-
 fore hee calleth himselfe a wretched man,
 because hee carries about a bodie of sinne
 and death. Secondly, that he had as long
 ging

Rom. 7. 19.

Paul fought
a bloody field
with sinne.

Verse 24.

Paul could
not leave sin
as he desired

for an afflicted Conscience. 75

ging a desire to cease from sinne, as any man could haue. And therefore he asketh this question, Who shall deliuer mee?

Now tell mee I beseech you, is it not thus with you? Would you not faine leaue sinne if you coulde, and that with all your heart? are you not wearie of it, and sore greened for it? But it not needes bee thus, because you complaine so greatly, you cannot leaue sinne? You sin in deed, but not willingly, nor of set purpose; you delight not in any sin, as the vngodly of whom Salomon speaketh *Pro. 2:14*. Which reioyce in doing euill, and delight in the frowardnesse of the wicked. Therefore the Prophet protested against them, that they have chosen their owne ways, and their soule delighteth in their abominations: you drawe not sin vnto you, with cartropes, as the wicked do, but you are violently drawn by the fury and violence of sinne. You hunt not after iniquitie, to pursue and followe after it, with the intisements thereof. But sinne hunts and pursues you, till you haue lost both winde, and strength: and so it maie bee, you are many times taken prisoner. In which case you are no more

The godlie would fayne leaue sinne, & so would you with all your heart.

Esa. 66. 3.

Esa. 5. 18.

The godly sin not willingly as the wicked.

to be blamed, then a Souldiour, who in battell is fall soze against his will taken prisoner of his enemye: which thing is most manifest to your owne conscience, because when you are taken, and you perceine it, you behaue your selfe as a man, which is fallen into his enemies hand. For your heart is grieved, and your soule wonderfully troubled, your sleepe departeth from you, you can eate no meate that doeth you good, you take no pleasure in anie worlde thing, there is no mirth in you, but you are all heauy & sad. If you be in company, where you are prouoked to be merrie, you laugh but for company: for it is but from y^e teeth forward.

The godly
study how to
breake off
the fetters
of sinne.

To be short, so long as you are holden captiue of any sinne, you are weary of your life. Therefore all your study is how you may breake off the fetters of sinne, and be deliuered; whereto you apply all your wit, power, cunning, and skill: And if through the great goodnesse of God, you get any aduantage to escape, ther was neuer any fowle moze glad of a faire day, or bird that hath broken out of the Fowlers net, moze ioyfull, then you are of so hap

py deliuerance. And when you are deliuered you are euer afterwards moze carefull a great deale that you fall not againe into your enemies hand.

Againe, you make not a trade of sinne, to follow it dayly and hourely as the workers of iniquitie, who follow it as carefully and continually as any man follows his occupation wherby he must liue. But the trade which you followe, and the way wherin you walk with delight, is the continual meditation of the law of God, with an earnest desire to pzactise it in your whol conuersation. Your minde and affections are not set vpon the earth, but vpon heauen, and vpon those things which may bring you to Heauen. Therefore in the true acknowledgement of Gods great mercie towards you, you may with peace to your soule say with the Apostle Paul in the senenth Chapter to the Romans and the nine and twentieth verse, I thank God through our Lord I E S V S C H R I S T, because in my mind I serue the lawe of God: although in the flesh, that is in that part, which is vnregenerate, I serue the lawe of sinne.

The wicked do trade in sinne.

Mat. 7. 23.

Psal. 1. 2. 3

Coloss. 3. 2

It is better with you then you think for, & therefore be thankfull & cheere vp your hart in the Lord.

Touching that other point, namely that you

It is no wonder in this corruption to sinne often in the same sin.

All good means must be used against every sinne.

Consider wisely and apply with reuerence.

Abraham fell more than once into one sin.

you fall often and again into that sinne; which you haue vowed neuer to commit againe: for as much as the same is against your wil through great infirmity, and not of any set purpose; although I wish you in any wise to bee as carefull as may bee therein, and to vse all good and holie meanes of watching ouer your affections and auoyding all those occasions, whereby you may bee drawn forward into anie the least sinne, by prayer, fasting, and such like holy exercises, whereby you may bee better strengthened against all assaults of sinne: yet would I not haue you to discourage your selfe too much with the consideration thereof. For this you knowe that one which walketh in a slippery way or upon yce, may against his will, yea though he wake neuer so well to his fete, not cherefully take the first, but the second, and the third fall, yea many falles, notwithstanding he thinketh to set his fete maruellous sure.

Abraham although hee was the father of the faithfull, and for his godlinesse bigblie commended in the Scripture: yet through great weakenesse, lyed first in Egypt to Pharaoh, in denying Sarah to

to be his wife, Genesis the twelfth Chap-
 ter and thirteenth verse. Again he fell
 into the selfe same sinne vnto Abimelech,
 the King of Gerar, Genesis the twentieth
 Chapter, and second Verse. Sarah also
 gave her consent both times, and was par-
 taker of the sinne. Isaac their sonne a very
 vpright holy man, vpon the like occasion,
 so readily cometh a ly, as if his father & mo-
 ther had not onely by practise, but by pre-
 cept taught him to lie. I know both what
 I say, and to whom I speake. For as these
 examples & suchlike, may not, nor ought
 not, to make vs bolde to runne head-
 long, or to continue with delight in any
 sinne great or small: (for then wo vnto vs)
 so they serue to comfort vs, that we stand
 not ouermuch amazed at our daily slips
 in sin. And that your troubled mind may
 be moze effectually supported against the
 power of this temptation, beleene as a
 most certaine truth, that that man who
 dislikes and loathes his sinnes before and
 after hee hath committed them, shall ne-
 uer bee condemned for them. The holy A-
 postle, Ioh. 3. 16. adoucerh confidently
 there is a sin which is not vnto death, which
 sin if a man commit and his brother pray

These ex-
 amples are to
 comfort
 such as
 would leaue
 sinne, and
 not to en-
 courage anie
 to liue in
 sinne.

Gen. 26. 7

for

for him it shall be forgiven him. Consider and ponder his words well, as he himselfe sets them downe in this manner. If anie man see his brother sinne a sinne that is not vnto death, let him aske, and he shall give him life for them that sinne not vnto death. There is a sinne vnto death: I say not that thou shouldst pray for it. All vnrighteousnesse is sinne: there is a sinne not vnto death. Wee knowe that whosoever is born of God sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not: We knowe that we are of God, and this whole World lyeth in wickednesse. But we knowe, that the Sonne of God is come, and hath given vs a mind to know him which is true: and we are in him that is true, that is in that his Son I E S V S C H R I S T: this same is that very God, and that eternall life.

From this place you may clearly gather these comfortable conclusions. First, that there bee some sinnes which are not deadly or which shall be able to condemne such as do them: that is, such as are so grievous to them that have done them, that they doe not onely pray themselves most

seruently

seruently for pardon; but others also are earnest suitors vnto the Lord that hee will graciously forgive them. Secondly, that there is a sinne vnto death which cannot be pardoned because it cannot be repented of; the sin against the Holy Ghost: which is an vniuersall wilful falling away from the known truth of the Gospell, which no elect child of God can fall into. Thirdly, that although all iniquity and transgression be comprehended vnder the name of sin, and therefore deadly in it selfe, because the wages of sinne is death: yet may we not therefore despaire, because euery sin is not without hope of remedy. Fourthly, that no sinne is nor can bee deadly to those that are made the sons & daughters of God in CHRIST, by whose spirit being guided, they are so kept that they cannot be made bassals & slaves to serue sin, neither can be deadly wounded of Satan their enemy. Fifthly, that all the elect are by a speciall priuiledge of Gods fauour assured that they are exempted from the condemnation of the vngodly multitude. Lastly, that euery child of God must particularly apply to himselfe the generall promises made in Christ Iesus concerning everlasting life: fear not therfore

Perk. con.

soze but be of good courage: for whereas you
 haue an vnfeined hatred of euill, & a great
 desire to do þe things that may please God,
 it is a sure argument you are a true mem-
 ber of Christ; according to that saying of
 Paul: They which are of the spirit, fa-
 uour the things which are of the spirit.
Rom. 8. 5. And if Satan object your sins
 to you, or charge you with them, answer
 him, that they are all discharged in Christ.
 And if, with his wily and vvolent tempta-
 tions, hee carrie you into anie sinne, let
 him be sure he shal answer it, & not you: it
 shall be set on his scoze at the day of iudge-
 ment: because he was þe authoz of it & for-
 ced you against your wil as he did that ho-
 ly man Iob whom he so furiously tormen-
 ted that in his firy passiōs, he most bitterly
 cursed the day and time that ever he was
 borne. *Iob. 3. 3. &c.* Finally, if you fall
 by trailety of the flesh and that corruption
 which is glued so fast to this bodie of sinne
 that it wil not be perfectly diuorced in this
 life, that shall perish therefore: but so, as
 still you shall haue **C H R I S T** your asse-
 red Advocate and all-sufficient Sanctour.
 Make your best aduantage of these things
 for your soules comfort: But keep your
 soules

soule diligently that you take not any encouragement hereby to harbour or nourish the least affection, thought, or motion to any sinne; though neuer so toothsome or pleasant: for then you vndoe your selfe for ever. Therefore stand vpon your guard with al diligence: and then though you endure many sharpe brunts, and hot skirmishes, yet shall the victoꝝ be most happy and glorious with everlasting triumph.

Now followeth a first obiection concerning hardnesse of heart, That you cannot profit by the word preached, and therefore think it were as good or better not to heare at all, as to heare to no purpose, and profit.

The first obiection concerning hardnesse of heart.

For hardnesse of heart, which is the first branch of this obiection, I answer that it is a principall part of the corruption of y^e old man, which cleaueth fast vnto our nature, and is one of our mortall enemies, which will haunt vs vnto the death.

For, our faith shall be exercised therewith, as long as we live in this world. Therefore our best remedy is to arme our selues with the armour of p^roofe before rehearsed, and to buckle with this aduersary, whose edge

Hardnes of hart will haue vpon vs and haunt vs to the death.

and courage, by little and little shall be abated. And for your encouragement this I

Look wel to your armor.

Blesse Gods
name, that
now you see
& grieve for
y^e sin which
in former
times you
either sawe
nor grieved
for.

Your case al
one with the
Apostle
Paul. Ro. 7. 9
&c.
Acts. 26. 9

say, that flesh and bloud hath not opened
your eyes to see this to bee a sinne, nei-
ther touched your heart, with a misliking
thereof : for then you might long agoe
hane sounde out this and mane other
sinnes, when they raigned in you moze
strongly, and caried you headlong, with-
out any resistance or misliking, into much
euil, to commit sin with great greedinesse.
But then you coulde finde no fault at all
with your selfe, nay you thought your
selfe in as good case as was possible. And
no maruell, because you were blinded
thzough the darknesse of your stonie vn-
derstanding and reason, so as you coulde
iudge no colours. Thus it was with the
holy Apostle befoze his conuersion and re-
generation, as he testifieth of himselfe
when thzough the ignorance of the true
vnderstanding of the lawe, he thought he
was able to keepe the lawe; For he saith he
was alive without the lawe : but when
the Commandement came, sin reuiued :
but I dyed : and the same Commande-
ment which was ordained vnto life, was
found to be vnto mee vnto death. Rom.
7. 9. 10. Yea such was his blindnes, when
he was a cruel persecutoz of CHRIST in
his

his members, hee thought he performed acceptable service to God. This he is not ashamed to cōfesse in most euident terms: I also verily thought in my selfe that I ought to doe manie contrarie things against the name of I E S V S of Nazaret. Which thing also I did in Ierusalem: for, manie of the saints, I shut vp in prison having received authority of the high Priests, & when they were put to death I gave my sentēce, &c. *Act. 26. 9. 10, &c.*

Now, through Gods goodnesse, for the welfare of your soule, your eyes which were blind, are opened to see those things which you neuer saw before, & your heart is touched with a wonderfull misliking of that which before you loued. *Yea, indeed* you must needs confesse, you see and feele your hardnesse of heart, but you cannot helpe nor amend it. *No, but the Lord both* can and will helpe to amend whatsoeuer is amisse in his time. In the meane time, doe what you can, Be patient, tarie the Lords leasure, wait vpon him, & he shall comfort thine heart.

Giue God
leauē, and he
wil help that
which you
cannot.

Psal. 27. 14

Where you say, you cannot profit by the word of God preached, that is also a generall complaint of all such as are most

A generall
complaint
of the best.

careful to profit. But your owne words do proue against your selfe, that you doe profit. For if you profited not, how comes it to passe that you haue founde out this fault, that you cannot profit? It is not the manner of such as doe not receiue profit by the word preached, to finde fault, but to please and flatter themselves most, when they profite least. Therfore this is a great argument and sound proue of your profiting, in that you can thus blame your selfe, that you doe not profit. And it pleaseeth the Lord thus to exercise you and the rest of his beloued ones, with the feeling heereof, not to discourage you; but that this may bee as a whetstone to sharpen your stomake, to heare with greater conscience, and as a spur to make you more eager vpon the Word when it is preached; that the oftener you heare, you may desire more and more, to profite by hearing.

The complaint of not profiting is very profitable, because it makes you carefull to profite.

As you loue your soule take heed of this temptation. But whereas in the end, you throwe downe this logge in your owne way, that it were good, not to heare at all; I am to giue you special warning, as you tender the saluation of your owne soule, to take heede howe you giue consent to that temptation.

temptation, in the least thought of your heart: for it is a strong enchantment of Sathan, to bewitch you withall, and a choise batte to catch your soule in euerslasting destruction. Hee knowes this as well as anie man can tell him, that the word preached is the on'y most principall meanes, which God hath ordained, as to beget Faith, Repentance, and all other sauing graces needefull to saluation, so also to arme & strengthen you against the whole batterie and force of all his temptations. Hee knowes also that from thence you dayly gather courage against him. Whether it bee thus or not, I appeale to your conscience. And if you haue found this powerfull work in your owne soule, then so often as hee shall thrust in this temptation, saie vnto him Auoyde Sathan; for thou labourest to murder my precious soule, by withdrawing me from the meanes of my saluation: And remember Peters words where he sayth, Master to whō shal we go? Thou hast the words of eternall life. Adde hereto that which is written else-where: All flesh is grasse, & all the glorie of man is as the flower of grasse; the grasse withereth & the flower falleth

The diuell
himselfe
hates preaching (more
than holy
water) be-
cause it ouer
throweth
his king-
dome.

Rom. 10. 17

Math. 4. 10

Ioh. 6. 68

1. Pet. 1. 24. falleth away; but the word of the Lord
 25 endureth for euer : and this is the word
 which is preached among you. Let no
 enchantment drawe you from this, but
 holde it fast to the death.

The diuels
 craft in rea-
 soning.

The diuels
 cunning laid
 wide open
 by sensible
 seasons.

But howe dooth hee bzge this point a-
 gainst you, and with what reasons. First,
 because you doe not feele profit presently.
 Secondly, because you doe not pro-
 fite so much as you shoulde. Howe
 marke I beseech you the Diuels craft
 in reasoning. First you feele no profit by
 the word presently so soone as you heare
 it preached : therefore you doe not profite
 at all. You feele not profite presently,
 therefore you shall neuer feele profite.
 You shall see this cunning layed open to
 your vnderstanding in a familiar exam-
 ple, after this manner. A sicke man hath
 Physicke giuen him to help his sicknesse:
 Hee is not helped presently so soone as
 hee hath taken it : Therefore hee shall
 neuer haue helpe. The Husband-man
 dooth sowe his seede, and castes it into
 the ground, that it may growe and bring
 forth fruite : But it growes not so soone
 as it is sowne : Therefore it will not
 growe at any time, neither shall hee
 euer

ener reape any croppe of his seede.

Againe he reasoneth thus against you, you profit not so much as you should, or not alwaies alike : Therefore you profit not at all. This is as if one should reason after this fashion. One acre of corne ground some yeare brings forth fine, tenne, twentie, or a hundred fold : But it doth not so euerie yeare : Therefore it brings forth nothing at all. Some yeares 'an occupier gaines a hundred pound by his trade : Hee gaines not so much euerie yeare : Therefore he gains nothing. Thus the deuil reasoneth with you : therefore be your selfe iudge of his maner of reasoning; and the Lord in mercy giue you wisdom, in all things to take heed of his wiliness, that you be not by him any way abused.

The seventh and last obiection is, concerning euill thoughts, which arise in the minde, wherewith I know, some are not a little troubled. For comfort of whose weak consciences, which are many times ouer much greeued by the consideration thereof : I aunswere thus from the Prophet Ieremie the seventeenth Chapter and ninth verse : that the heart is deceitful,

The last obiection concerning euill thoughts.

Ierem. 17:9

The heart is
like a bot-
tomlesse pit
which can
neuer bee
drawen dry.

Gen. 6.5.

ceitfull, and wicked about all things: who can know it? By which place (if my iudgement doe not much abuse mee) this one lesson may bee rightly and kindly gathered, That when the best men and women haue done their best, to their utmost power, they shall neuer attaine or come to the perfect and full knowledge of all the corruption, and filthinesse which is there hatched, and harboured: because it is like to a bottomlesse pit, which can neuer be drawen drie. Hereupon I reason thus. If we shall neuer in the whole course of our life, come to the thorough, and full knowledge of all that venimous poyson, which is deepe rooted in the dungeon of our vnderstanding and wil: how then shall it euer be possible for vs, to attaine to the perfect reformation of so many disorders, as are there to be found? Againe, the Lord himselfe saith, That all the imaginations of the thoughts of mans heart, bee euill, onely euill, and that continually. If all bee euill by nature, before wee be regenerate, and bozne anew by a second birth of the spirit, and word, and that continually: then no maruell if some be euill, and that continually, after our

for an afflicted Conscience. 91

our regeneration. Because wee bee renewed but in part, and wee haue so put on the new man, which after God is created in true holinesse and righteousness, as that we shall neuer cleane, and altogether, put off the old man with all his decciueable lustes, vntill we put off this flesh; and that, by death. Ephes. 4 24.

In this one point standeth a great part of our Christian warfare, wherein we are at all seales and seasons, to stand vpon our garde, and to watch with all diligence, in withstanding the euill affections and thoughts of our hearts, which as Peter saith fight against our soules. For these bee such spitefull enemies, as lodge themselves close euen in the closet of our heart, they eate and drinke with vs, they sleepe and wake with vs, they ride and goe with vs, they goe out and in with vs: to bee short, when our other enemies, the worlde, and the diuell, doe graunt vs some time of truce, these will affoord vs no peace; because they sit so neere vs, as that euermore they are at hand ready to assault vs, both before & behinde, and on euery side.

This is our taske to our dying day, to fight against our affections which are our deadly foes.

1. Pet. 2. 11. Our unruly and lordly lusts doe yawe vs continually.

Therefore we are to the vttermost of our power,

Faith and
prayer are
our best ar-
mour.

Proverb. 16
32.

A wofull
complaint
against e-
uill thoughts

power, to arme our selues strongly a-
gainst them by faith, by prayer, and all o-
ther good & holy meanes: That wee may
dayly get ground of them, and thorough
Gods grace, ouermaster them in some
good measure, to our euerlasting comfort.
The rather because the wise man saith; He
that is slowe to anger, is better then a
mightie man, and hee that ruleth his
owne minde, is better than hee that
winneeth a Citie.

But euen now while we are speaking
of euill thoughts, there comes one,
with a most lamentable complaint, say-
ing, O sir, I am so troubled this way,
as I thinke there was neuer any child
of God so grieuously tempted. For, I
haue such wicked and blasphemous
thoughts, as make my flesh to tremble,
and all my bones to shake, yea they are
such as they almost dazine me to despaire,
when I thinke vpon them. For they
strike not at men, but at God himselfe.
They exalt themselues against the per-
sons of the Trinitie, and some of them a-
gainst the blessed, and holy Scriptures.
What they be in particular, I am asha-
med to speake. If you bee ashamed so
much

much as to name them, then I perceine you take no great liking of them, neither do you meane to entertaine them. And therefore I answered in fewe wordes, they shall not be able to hurt you. If I regard wickednesse in my heart (saith the Prophet) God will not heare me. He doth not say, if there bee any wickednesse at all in my heart, or any thought of wickednesse.

Psal. 66. 18.

(For who can say, my heart is cleane?) but if I regard wickednesse, that is, if I delight in it, or meane to nourish it within me, then I am sure the Lord will not heare my prayer, nor shew me any fauour. But as if the Prophet should say, and as I am sure you doe say, That is farre from me, to take delight in any such vngodly and blasphemous thoughts; yea I most heartily prayse God for his great mercie, that is so farre from mee, that I am not more greened for any thing, then for this, that any such thought should come into my minde. And therefore he and you, and you as well as hee, may be vndoubtedly perswaded, the Lord will neither reiect you, nor your prayers, which in Christ his name you shall offer vp vnto him.

It is one thing to haue euill thoughts: & another, to like of them and delight in them.

And

And whereas you thinke it so strange, to haue so euill thoughts, to arise in your minde; and that you are perswaded, there are no moe so tempted beside your selfe, I answere, vpon mine owne knowledge, you are therein greatly deceiued. There bee many who are euen as much troubled with the same, or with as euill.

The most
godly are
not free
from euill
thoughts.

Rom. 3. 10.
and psal. 5 1.

And this I dare auouch, that the most godly are not free, but are subiect vnto most vngodly thoughts, although they yeeld not vnto them. First, because

they as well as others, doe carrie with them, a cursed corrupt nature, which is
5. the roote from whence all euill springeth.

Iob tempted
to curse
God, not in
his heart,
but with his
mouth.
Iob. 1. 7.

Secondly, because they haue such an enemy, as will not spare to tempt them to the greatest euill; yea, to this, then the which ther can be none greater, namely, to curse God: as the iust and holy man Iob was tempted. But as that good man withstoode the temptation, so doe they fight against euerie euill motion, and are mercifully p̄serued.

Yet there is one thing more concerning euill thoughts, which is, that you can not be rid of them; but that euer, and none they come into your minde. To this

I answer, that the sooner you checke them, and the more strongly you resist them; the sooner, a great deale, shall you bee rid of them. First, you must resist: for, resist the devill and he will fly from you. And heere make, that this resistance must be by the word, and by prayer. Secondly, you must resist egerly, and speedily. And therefore as David hastned to fight against Goliath, and with courage slung a stone so hard, that it sticke fast in the forehead of the uncircumcised Philistin: so must you speedily strike at euerie such thought, so soone as you shall perceiue the same to put out his head, and once to arise in your minde. And as Iesus Christ, being tempted of the Diuell to fall downe and worship him, at the same instant gaue him his answer, saying, auoid Sathan: so must you giue them a present answer, and send them packing to the diuell of hell, from whence they came, and whither you are in all haste to returne them. If when you haue done what you can, you finde your selfe too weake for them, & that they be too hard & great deale for you, then turne your captaine Christ Iesus to them, who hath so fully conquered

1. Pet. 2. 11.

Iam. 4. 7.

The ready way to bee rid of euill thoughts, is to resist the. 1. Sam. 7. 48

Matth. 4. 10

¶

red for you, as that howsoever they shall assault you continually, and many times foyle you, yet shall they neuer get the full
 Rom. 8. 37. victorie ouer you; but you in your captaine shall be moze then a conquerour over them
 Rom. 4. 25. and all the rest of your deadly enemies: for Christ was deliuered to death for our sinnes, and rose againe for our iustification. To him therefore be glory for euer and euer, Amen.

Thus you haue the pledge of my god will towards you & many others: which I haue not done to exclude any grace or blessing of comfort which you may receiue in greater measure, from your owne godly passor (most carefull of your estate) but that you may moze highly account of so excellent graces of God in him. And that whatsoeuer is wanting in this my poore treatise, may by him and others be moze fully supplied.

FINIS.



*A Direction, to the farther
comforting of afflicted
Consciencs.*

T*He spirit of God, by the
mouth and ministrie of
the Apostle, saith, What-
soever things are written
afore time are written for our lear-
ning, that we through patience and
comfort of the scriptures might haue
hope, Rom. 15. 4. Againe, The whole
Scripture is given by inspiration of
God, and is profitable to teach, to im-
prooue, to correct, and to instruct,
that the man of God may be absolute
being made perfect vnto all good
workes, 2. Tim. 3. 16. The due consi-
deration of these places, doth teach vs,*
H that

A Direction, &c.

that the expresse words of holy scripture, as they be recorded in the bookes of the olde and new Testament, are the liuely fountaine frō whence the faithfull ministers of Iesus Christ, must drawe all sound, profitable, and absolute instruction and consolation for themselves, and for Gods people, which depend vpon his ordinance. Therefore I hold it very needfull, continually to reade the scriptures with reuerence & prayer: yea to learne by heart such places as make most for our particular instruction and consolation. For, a fit place of scripture, remembred or alledged in the heate and height of any vehement temptation, is like cold water cast vpon the flaming fire, to quell and quench the rage thereof; and as Aqua composita, or some Quintessence to reuiue one that is fallen into a deadly coathe. For this cause I haue gathered together some of the most choise comfortable places of holy scripture

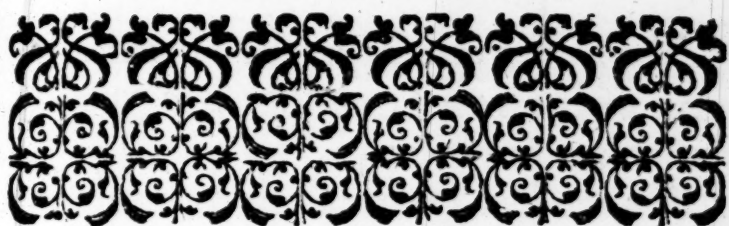
A Direction, &c.

ture which are heere and there scattered in the former Treatise, with some other of like nature, that such as are distressed may more readily turne to them vpon any occasion; and, by often reading them, become so perfit, as to haue them at their fingers ende for their owne comfort and the benefit of others, according to fit oportunitie. For conclusion of my weake endeuour, to ease the diseased conscience, I haue added a sweete gracious prayer of the holy constant Martyr of I E S V S C H R I S T, Master Iohn Bradford, as I found it set downe in one of Master Perkins workes.

3

A

3



AFFLICTIONS VERY
BEHOOFEFVLL

*and profitable vnto the
Godly.*

BEhold, blessed is the man *Iob. 5. 17.*
whom GOD correcteth: *18. 19.*
therefore refuse not thou the
chastening of the Almighty.

For hee maketh the wound, and
bindeth it vp: hee smiteth and his hands
make whole.

Hee shall deliuer thee in fixe troubles:
and in the seuenth, the euill shall
not touch thee.

Before I was afflicted, I went astray: *Psal. 119.*
but now I keepe thy word. *67. 71.*

It is good for me that I haue beene
afflicted, that I maye learne thy statutes.

Comfortable Textes

Prou. 3. 11. 12. My sonne refuse not thou the chastening of the Lord, neither bee grieued with his correction.

For, the Lord correcteth him whome he loueth, euen as a father doth the child in whom he delighteth.

Rom. 5. 3. 4. 5 Wee reioyce in tribulations, knowing that tribulation bringeth forth patience,

And patience experience, and experience hope: And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs.

*Rom. 8. 35.
36. 37. 38.
39.*

Who shall separate vs from the loue of Christ? shal tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

As it is written, for thy sake are wee killed all the day long; wee are counted as sheepe for the slaughter.

Neuerthelesse, in all these things we are more then conquerers through him that loued vs.

For I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height,
nor

of Scripture.

nor depth, nor any other creature shall be able to separate vs from the loue of GOD, which is in Christ Iesus our Lord.

There hath no tentation taken you, *1. Cor. 10. 13* but such as appertaineth to man: & God is faithfull which wil not suffer you to be tempted aboue that you be able, but wil euen giue the issue with the temptation, that ye may be able to beare it.

It became him, for whom are all things, *Heb. 2. 10.* and by whome are all things, seeing *17. 18.* that hee brought many children vnto glory, that hee should consecrate the prince of their saluation through afflictions.

Wherefore in all thinges it became him to be made like vnto his brethrē, that he might be mercifull, and a faithfull High Priest in thinges concerning God, that hee might make reconciliation for the sinnes of the people.

For in that he suffered, & was tempted, he is able to succour thē that are tempted.

For we haue not an Hie Priest, which cānot be touched with the feeling of our *Heb. 4. 15.* infirmities, but in all thinges was tempted like vnto vs. *16.*

Comfortable Textes

Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

2. Tim. 2.
11, 12.

It is a true saying, If we be dead with him, wee also shall liue with him.

If wee suffer, wee shall also raigne with him.

1. Pet. 1. 3.
4. 5. 6. 7.

Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead,

To an inheritance immortal and vndefiled, and that fadeth not away, reserved in heauen for you,

Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold tentations.

That the triall of your faith being much more precious then gold that perisheth (thogh it be tried with fire) might be found vnto your praise, & honour & glory, at the appearing of Iesus Christ.

My

of Scripture.

My brethren, count it exceeding ioy *Iam. 1. 2. 3 12*
when you fall into diuers tentations :

Knowing that the trying of your
faith bringeth forth patience.

Blessed is the man that endureth ten-
tation : for when hee is tryed, hee shall
receiue the Crowne of life, which the
Lord hath promised to them that loue
him.

The Lord knoweth howe to deliuer *2. Pet. 2. 9*
the godly out of tentation, & to reserue
the vniust vnto the day of iudgement to
be punished.

I wil bring the third part through the *Zach. 13. 9*
fire, and will fine them as the siluer is fi-
ned, and will try them as gold is tryed :
they shal call on my name & I wil heare
them : I wil say it is my people, and they
shall say, the Lord is my God.

Then the Angel of the Lord appea- *Exod. 3. 2*
red vnto *Moses* in a flame of fire out of
the mids of a bush : and he looked and
behold the bush burned with fire, and
the bush was not consumed.

Afflicti-

Comfortable Textes.

*Affliction is the share and portion
of the Lords Elect.*

Mat. 16. 24 **I**Esus sayde vnto his Disciples, If anie
man will followe mee, let him for-
sake himselfe, and take vp his crosse
and followe mee.

Act. 14. 22 We must through many afflictions en-
ter into the kingdome of Heauen.

Rom. 8. 18 I account that the afflictions of this
present time, are not worthie of the glo-
ry, which shall be shewed vnto vs.

Heb. 12. 8, 9, If ye be without correction, whereof
10. 11. all are partakers, then are ye bastards, &
not sonnes.

Moreouer, we haue had the fathers of
our bodies, which corrected vs, and wee
gaue them reuerence: should wee not
much rather bee in subiection vnto the
Father of spirits, that we may live?

For they verily for a few daies chaste-
ned vs after their owne pleasure: but
hee chasteneth vs for our profit, that
wee might bee partakers of his holy-
nesse.

Now, no chastising for the present
seemeth to be ioyous, but grievous: but
afterward

of Scripture.

afterward, it bringeth the quiet fruite
of righteousnesse, vnto them which are
thereby exercised.

As many as I loue, I rebuke & chastē. *Reuel. 3. 19.*

*The Lord will protect and sup-
port his children in all
Distresses.*

BVt thou Lord art a buckler for mee: *psal. 3. 3, 4,*
my glory & the lifter vp of my head *5, 6, 7, 8.*

I layd me down, & slept, & rose vp a-
gaine: for the Lord sustained me.

I will not bee afraide for tenne thou-
sand of the people, that should beset
me round about.

O Lord, arise, help me, my God; for
thou smitest all mine enemies vpon the
cheeke bone: thou hast broken the teeth
of the wicked.

Saluation belongeth vnto the Lord:
and thy blessing is vpon thy people.

I will lay me downe, and also sleep in *psal. 4. 8*
peace: for thou Lord onely makest mee
dwell in safetie.

Thou didst draw me out of the womb: *psal. 22. 9, 10*
thou gauest mee hope euen at my Mo-
thers breasts.

I was

Comfortable Textes

I was cast vpon thee, euen from the wombe : thou art my God, from my mothers belly.

*Psal. 34. 17, 18
19, 20, 22.*

The righteous crie, and the Lord heareth them : and deliuereth them out of all their troubles.

The Lord is neere to them that are of a contrite heart, and will saue such as be afflicted in spirit.

Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

He keepeth all his bones : not one of them is broken.

The Lord redeemeth the soules of his seruants : and none that trust in him shall perish.

*Psal. 37. 25.
37. 39. 40.*

I haue been young, and am old : yet I neuer sawe the righteous forsaken, nor his seed begging bread.

Marke the vpright man, and behold the iust: for the end of that man is peace.

The saluation of the righteous men shall be of the Lord : He shall be their strength in time of trouble.

For the Lord shall helpe them, and deliuer them : he shall deliuer them from the wicked, and saue them because they trust

of Scripture.

trust in him.

Cast thy burden vpon the Lord, and *Psal. 55. 22.*
he shall nourish thee: he shall not suffer
the righteous to fall for euer.

Whoso dwelleth in the secret of the *Psal. 91. 1.*
most high, shall abide in the shadow of *11, 12, 13.*
the Almighty.

For he shall giue his Angels charge o-
uer thee to keepe thee in all thy wayes.

They shall beare thee in their hands,
that thou hurte not thy foote against a
stone.

Thou shalt walke vpon the Lyon &
Aspe: the yong Lion, and Dragon shalt
thou treade vnder feete.

I will lift mine eyes vnto the moun- *Psal. 121. 1.*
taynes, from whence mine helpe shall *2, 3, 4, 5, 6, 7,*
come. *8*

My helpe commeth from the Lord,
which hath made the Heauen and the
Earth.

Hee will not suffer thy foote to slip:
for hee that keepeth thee will not slum-
ber.

Beholde, hee that keepeth Israel will
neither slumber nor sleepe.

The Lord is thy keeper: the Lord is
thy shadow at thy right hand.

The

Comfortable Textes.

The sunne shal not smite thee by day,
nor the moone by night.

The Lord shall preserue thee from all
euill : he shall keep thy soule.

The Lorde shall preserue thy going
out, and thy comming in, from hence-
forth and for euer.

Esa. 43. 1.

But now thus saith the Lord, that cre-
ated thee, *O Iaakob*, and hee that formed
thee *O Israel*, feare not : for I haue re-
deemed thee : I haue called thee by thy
name, thou art mine.

*2. Cor. 4. 8, 9,
10, 11, 16, 17
18*

We are afflicted on euerie side, yet are
we not in distresse : in pouertie, but not
ouercome of pouertie.

We are persecuted, but not forsaken :
cast downe, but perish not.

Euery where wee beare about in our
bodie the dying of the Lord *I E S V S*,
that the life of *I E S V S* might also bee
made manifest in our bodies.

For wee which liue, are alwaies deli-
uered vnto death for Iesus sake, that the
life of Iesus might bee made manifest in
our mortall flesh.

Therefore wee faint not : but though
our outward man perish, yet the inward
is renewed daily.

For

of Scripture.

For our light affliction, which is but for a moment, causeth vnto vs a far most excellent and eternall weight of glory.

God will regard the Prayers of his seruants, and returne a gracious answer.

Lord, thou hast heard the desire of the *psal. 101. 7*
poore : thou preparest their heart :
thou bendeest thine eare to them.

Call vpon me in the day of trouble: so *psal. 50. 15*
will I deliuer thee, and thou shalt glorifie me.

Because thou hearest the prayer, vn- *psal. 65. 2*
to thee shall all flesh come.

He shall call vpon me, and I will hear *psal. 91. 15. 16*
him: I will be with him in trouble: I wil
deliuer him and glorifie him.

With long life will I satisfie him, and
shewe him my saluation.

The **L O R D** is neere to all that call *psal. 145. 18.*
vpon him: yea to all that call vpon him
in trueth. 19

Hee will fulfill the desire of them that
feare him: hee will also heare their crie,
and will saue them.

Yea before they call I will answer, *Esa. 65. 24*
and

Comfortable Textes

and whiles they speake I will heare.

*Mat. 7. 7, 8, 9
10. 11.*

Aske, and it shall be giuen you, seeke and you shall finde: knocke, and it shall be opened vnto you.

For whosoever asketh, receiueth: and he that seeketh findeth: and to him that knocketh, it shall be opened.

For what man is there among you, which if his sonne ask him bread, would giue him a stone?

Or if he aske a fish, will he giue him a serpent?

If ye then which are euill, can giue to your Children good giftes, how much more shall your Father, which is in heauen, giue good things to them that aske him?

Mat. 21. 22

Whatsoever ye shall aske in prayer, if ye beleue ye shall receiue it.

Rom. 10. 13

Whosoever shall call vpon the name of the Lord, shall be saued.

1. Iob. 5. 14. 15

This is the assurance that we haue in him, that if wee aske any thing according to his will, he heareth vs.

And if wee knowe that hee heareth vs, whatsoever wee aske, wee knowe that wee haue the petitions that we haue desired of him.

Like-

of Scripture.

Likewise, the spirit helpeth our infir- *Rom. 8. 26.*
mities: for wee knowe not what to praie *27. 28.*
as we ought: but the spirit it self maketh
request for vs with sighs which cannot
be expressed.

But he that searcheth the hearts, knoweth what is the meaning of the spirit: for hee maketh request for the Saints, according to the will of God.

Also we knowe, that all things worke together for the best vnto them that loue God, euen to them whom he hath called of purpose.

*God will perfite the work of his own
grace in all his Children.*

THou art my seruant: I have chosen thee, and not cast thee away. *Esa. 41. 9. 10. 13. 14*

Feare thou not, for I am with thee: be not afraide, for I am thy GOD: I will strengthen thee, and helpe thee, and wil susteine thee with the right hand of my iustice.

For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

Feare not, thou worme *Iacob*, and ye
I men

Comfortable Textes.

men of Israel : I will help thee, saith the Lord thy Redeemer, the holy one of Israel.

Esa. 49. 13, 14 Reioice O Heavens: and be ioiful O
15, 16 Earth : burst forth into praise, O yee Mountaines : for God hath comforted his people, and will have mercy on his afflicted.

But Zion sayde, the LORD hath forsaken me, and my Lord hath forgotten mee.

Can a woman forget her childe, and not haue compassion on the son of her wombe? though they should forget, yet will not I forsake thee.

Beholde I haue grauen thee vpon the palm of mine hands : thy walles are euer in my sight.

Esa. 54. 7, 8, 9 For a little while I haue forsaken thee:
10 but with great compassion will I gather thee.

For a moment in mine anger I hid my face from thee for a little season : but with euerlasting mercy haue I had compassion on thee, sayth the Lord thy Redeemer.

For this is vnto mee as the waters of Noah : for as I haue sworne that the waters

ters

of Scripture.

ters of *Noah* should no more go over the earth : so haue I sworn, that I would not be angry with thee nor rebuke thee.

For the Mountaines shall remoue , and the hils shal fall down : but my mercy shall not depart from thee, neyther shal the couenant of my peace fall away sayth the Lord, that hath compassion on thee.

Forasmuch as hee loued his owne which were in the world, vnto the ende hee loued them. *Ioh. 13. 1*

For, the giftes and calling of God , are without repentance.

Rom. 11. 29

God is faithful, by whom ye are called vnto the fellowship of his sonne **I E S V S** *1. Cor. 1. 9*
C H R I S T our Lord.

Faithful is he which hath called you, which will also do it.

1. Thes. 5. 24

Euery good giuing, and euery perfect gift is from aboue, and commeth downe *Iam. 1. 17*
from the father of lights , with whom is no variablenesse, neither shadowing by turning.

Euery

Comfortable Textes

*Euerie repentant Sinner shall
bee pardoned:*

Psal. 32. 1, 2. **B**lessed is he whose wickednes is for-
5. **g**iuē, and whose sinne is couēred.

Blessed is the man to whom the Lord
imputeth not iniquitie, and in whose spi-
rit there is no guile.

I acknowledged my sinne vnto thee,
nether hid I mine iniquity: for I thought,
I will confesse against my selfe my wic-
kednesse vnto the Lord, and thou forgave-
uest the punishment of my sinne.

Psal. 103. 2, 3 My soule praise thou the Lord, and
3, 9, 10, 11, 12 forget not all his benefits.

13, 14. Which forgiueth all thine iniquitie, &
healeth all thine infirmities.

The Lord is full of compassion and
mercy, slowe to anger, & of great kind-
nesse.

He will not alway chide, neither kee-
peth his anger for ever.

He hath not dealt with vs after our sins,
nor rewarded vs after our iniquities.

For, as high as the Heauen is aboue
the Earth: so great is his mercie toward
them that feare him.

of Scripture.

As farre as the East is from the West;
so far hath he remooued our sinnes from
vs.

As a Father hath compassion on his
children : so hath the Lord compassion
on them that feare him.

For he knoweth wherof we be made,
he remembreth we are but dust.

He that hideth his sins shall not prof- *Pro. 28. 13.*
per : but he that confesseth & forsaketh
them shall haue mercy.

Wash you, make you cleane : take a- *Esa. 1. 16,*
way the euill of your works from before *17, 18.*
mine eyes : cease to doe euil, learne to do
well.

Come now and let vs reason together,
sayth the Lord; though your sins were
as crimson, they shall be made white as
snowe, though they were red like skar-
let, they shall be white as wooll.

Comfort yee, comfort yee my peo- *Esa. 40. 1. 2*
ple, will your God say : speak comfor-
tably to Ierusalem, and crie vnto her
that her warfare is accomplished, that
her iniquitie is pardoned, for shee hath
receiued of the Lords hand double for
all her sinnes.

Let the wicked forsake his wayes, & *Esa. 55. 7.*

Comfortable Textes.

the vnrighteous his owne imaginations,
and turne vnto the Lord, and hee will
haue mercy vpon him, and to our God,
for he is ready to forgiue.

Esa. 66. 2

To him will I looke, euen to him that
is poore and of a contrite spirit, & trem-
bleth at my words.

Ier. 3 22.

O ye disobedient children returne, &
I will heale your rebellions: behold we
come vnto thee, for thou art the Lord our
God.

And the Lord saide vnto me, Go tho-
rough the mids of the Citie, euē through
the mids of Ierusalem, & set a mark vp-
on the foreheads of them that mourne
and cry, for all the abominations that
be done in the mids thereof. *Ezekiel. 9.*
Verse, 4.

Ezek. 18. 21.

If the wicked will returne from all his
22. sinnes that he hath committed, and keep
all my statutes and do that which is law-
full and right, he shall surely liue, and
shall not die.

All his transgressions that hee hath
committed, they shall not be mentioned
vnto him: but in his righteousness that
hee hath done, he shall liue.

31.

Cast awaie all your transgressions
where-

of Scripture.

whereby yee haue transgressed; and make you a newe heart, and a newe spirit: for why will yee die, O house of Israel?

For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye. 32.

O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie. *Hos. 14. 2. 3*

Take vnto you words, and turne to the Lord, and say vnto him, Take away all iniquity, & receiue vs graciously: so wil we render the calues of our lips.

Come vnto me all ye that are wearie, and laden: and I will ease you. *Mat. 11. 28*

This is a true saying, and by all means worthy to be receiued, that Christ Iesus came into the World to saue sinners, of whome I am the chiefe. *1. Tim. 1. 15.* 16

Notwithstanding, for this cause I was receiued to mercy, that Iesus Christ shold first shewe on me al long suffering, vnto the ensample of the, which shall in time to come beleue in him vnto eternal life.

If wee acknowledge our sinnes, God is faithful & iust to forgiue vs our sinnes, & to cleanse vs from all vnrighteousnesse. *1. Ioh. 1. 9.*

Comfortable Textes

Iob. 2.1. 2

If anie man sinne, we haue an Aduocate with the Father, **I E S V S CHRIST** the iust.

And hee is the reconciliation for our sinnes : and not for ours onely , but also for the sinnes of the whole world.

Gods Ministers Physitions for troubled soules.

Iob. 33.15.

IN dreams & visions of the night when sleep falleth vpon men, and they sleep vpon their beds,

16

Then hee openeth the eares of men, euen by their corrections which he had sealed,

17

That he might cause man to turne away from his enterprife, &c.

19

He is also stricken with sorrowe vpon his bed , and the griefe of his bones is fore, &c.

22

So, his soule draweth to the graue, and his life to the buriers.

23

If there bee a messenger with him, or an Interpreter one of a thousand, to declare vnto man his righteousnesse,

24

Then will hee haue mercy vpon him, and wil say, Deliver him, that he go not downe

Of Scripture.

downe into the pit : for I haue receiued
a reconciliation.

Then shall his flesh be as fresh as a
childes, and shall returne as in the dayes
of his youth. 25

Hee shall pray vnto God, and he wil
befauourable vnto him, and he shall see
his face with ioy : for he will render
vnto man his righteousnesse. 26

Hee looketh vpon men, and if one
say, I haue sinned, and peruered righte-
ousnesse, and it did not profit me ; 27

Hee will deliuer his soule from going
into the pit, and his life shall see the
light. 28

Loe, all these things will God worke
twise or thrise with a man. 29

That hee may turne backe his soule
from the pit, to be illuminate in the light
of the liuing. 30

The Lord G O D hath giuen me a *Esa. 50. 4.*
tongue of the learned, that I should
know to minister a word in time to him
that is wearie.

When thou art conuerted, strengthen *Luc. 22. 32.*
thy brethren.

Blessed be God, euen the Father of our *2. Cor. 1. 3. 4.*
Lord Iesus Christ, euen the Father of
mercies,

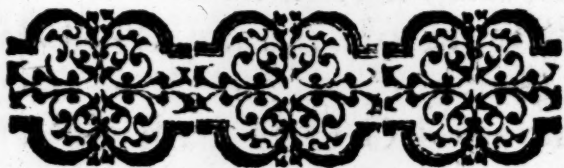
Comfortable Textes

mercies, and the God of all comfort, which comforteth vs in all our tribulations, that we may be able to comfort the which are in any affliction, by the comfort wherewith wee our selues are comforted of God.

2. Cor. 5. 19.
80.

God was in Christ, and reconciled the world to himself, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

Now then wee are ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.



A



A comfortable Prayer for the
afflicted.



Lord God and deare Father,
what shall I say, that feele all
things to bee in manner with
me as in the wicked: Blind is
my minde, crooked is my wil,
and peruerse concupiscence is in me as a
spring of stinking puddle. How faint
is my faith in thee: how little is my loue to
thee, and thy people: how great is my self-
loue: how hard is my heart: By reason
whereof I am moued to doubt of thy
goodnesse toward mee, whether thou art
my mercifull father, and whether I be thy
child or no. Indeed, worthily might I doubt
if that the hauing of these were the cause,
and not the fruit rather of thy children.
The cause why thou art my father, is thy
mercifull goodnesse, grace and truth in
Christ Iesus, which cannot but remaine
for ever. In respect wherof thou hast borne
mee this good will to bring me into thy
Church by baptism, and to accept mee
into the number of thy children, that I
might be holy, faithful, obedient, & innocēt:
and

The Prayer.

and to call me diuers times by the minis-
trie of thy woꝛd into thy kingdome, besides
the innumerable other benefits alwaies
hitherto powꝛed vpon me. All which thou
hast done of this thy good wil, which thou
of thine owne mercie barest to me in Chꝛist
befoꝛe the woꝛld was made. The which
thing as thou requirerest straightly that I
shold beleene without doubting: so woul-
dest thou y in all my needs. I should come
vnto thee as to a father & make my mone
without mistrust of being heard in thy good
time, as most shall make foꝛ my comfort.
Loe therefore, to thee deare father I come
thꝛough thy son our Loꝛd, our mediator
and Advocate Iesus Chꝛist, who sitteth at
thy right hand making intercessiõ foꝛ me.
I pray thee of thy great goodnesse and mer-
cy in Chꝛist to bee mercifull to mee a sin-
ner, that I may indede feele thy sweet mer-
cie as thy child. The time (O deere fa-
ther) I appoint not: but I pray thee, that I
may with hope still expect and looke foꝛ thy
helpe. I hope that as foꝛ a little while thou
hast left me; so thou wilt come and visit
me, and that in thy great mercie, whereof
I haue great neede by reason of my great
miserie. Thou art wont foꝛ a little season
in

The Prayer:

In thine anger, to hide thy face from them
whom thou lovest: But surely (O Re-
deemer) in eternall mercies thou wilt
shew thy compassions. For when thou
leavest vs O Lord, thou dost not leaue vs
very long, neither dost thou leaue vs to
our losse, but to our lucre and aduantage:
euen that thy holy spirit with bigger por-
tion of thy power and vertue may lighte
and cheere vs; that the want of feeling of
our sorrow may bee recompenced plenti-
fully with the lively sent of hauing thee
to our eternall ioy: and therefore thou swa-
rest that in thine everlasting mercie thou
wilt haue compassion on vs. Of which
thing to the ende wee might be most assu-
red, thine oath is to bee marked: for thou
sayst; As I haue swozne, that I wil neuer
bring any moze the waters to drowne the
world: So haue I swozne that I wil neuer
moze bee angrie with thee, nor reprove
thee. The Mountaines shall remoue, and
the hilles shall fall downe: but thy louing
kindnesse shall not mooue, and the Bond
of thy peace shall not faile thee. Thus say-
est thou, the Lord our merciful Redeemer:
deere Father, therefore I pray thee re-
member euen for thine owne trueth and
mercies

The Prayer.

mercies sake, the promise and everlasting
covenant, which in thy good time I pray
thee write in my heart, that I may know
thee to be the onely God, and Jesus Christ
whome thou hast sent; that I may loue
thee with al my hart for ever; that I may
loue thy people for thy sake, that I may be
holy in thy sight thzough Christ: that I
may alwayes not onely strins against
sinne, but also ouercome the same dayly
more & more as thy children doe; aboue all
things desiring y^e sanctificatioⁿ of thy name,
the comming of thy kingdome, the do-
ing of thy wil on earth as it is in hea-
uen, &c. thzough Jesus Christ
our Redecmer, Mediatour,
and Advocate,
Amen.



FINIS.



ADVE ERTY

1812

1813

1814

1815

1816

1817

1818

1819

1820

1821

1822

1823

1824

1825

1826

1827

1828

1829

1830

1831

1832

1833

1834

1835

1836

1837

1838

1839

H. Lindsay (D. 1) Rep. of Brechin 2

